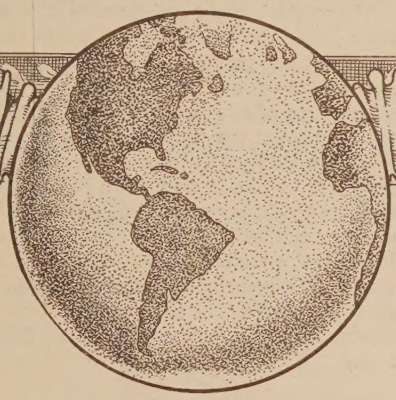
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

January 13, 1923



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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

Some war histories are funny. Ours says Turkey was on the losing side. (*Athens Daily News.*)

υ λ

The world has got a simonpure case of the whines, the whimpers, the pouts, the sulks and the grouch. If it were a deep and serious sense of tragedy, with the old Greek note of triumph in it all, I would not object, but our whining complaint has become a habit of littleness. We revel in growling; we like it; we nourish it in every daily paper, in every political speech, and even in the pulpit. If a preacher just lambastes something hard enough and condemns somebody loud enough, he can draw the biggest congregation in town. (*George Lawrence Parker in Christian Century.*)

υ λ

Puritans had a long list of things not to do on Sunday. Has it occurred to anybody to make a good list of things that would be proper to do on Sunday? . . . Recently a minister took a vote of his congregation on a considerable list of sermon topics which covered various fields of doctrine, devotion and practical service. The problem of the Christian use of Sunday received more votes than any other sermon on the list. (*Christian Century.*)

υ λ

The appalling number of murders, and the equally amazing number of acquittals, must fill every thoughtful mind with a feeling akin to dismay. It is well nigh impossible in this country to convict a woman of murder, even when she confesses to it. . . . It reminds one of the Russian story in which a jury set a murderer free on the ground that it was too bad to make him unhappy on such a fine day. (*Christian Century.*)

υ λ

The book of race migrations must be closed forever. It is for an informed and sensible public opinion to put a stop to permitted invasions. The peace of the world can not be assured until some effective check is placed upon wars for land or the products of land; the prosperity of the world can not be assured until there is a general denial of the right of any nation with an excessive increase of population to seek relief by sending its surplus nationals abroad. We have lately heard a good deal about the right of self-determination of peoples. It is time to assert the *duty* of self-determination. Each nation must be compelled to work out its own population problems without threatening the well-being of other nations that are more intelligent or more self-controlled. (*Henry Pratt Fairchild, in Yale Review.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

COURAGE AT THE WHITE HOUSE

THE President showed real courage in his veto of the Bursum Bill which proposed to increase the pensions of the women who are marrying old soldiers sixty years after the war, simply to draw the government allowance.

Forces favoring the bill were powerful. A majority of the representatives in Congress of the people of the United States had allowed it to pass both houses. The President in sending the bill back wrote the most positive, uncompromising message he has thus far produced.

What do we think of the Senators and Representatives who let this bill pass, depending on a veto from the White House to kill it? What do we think of voters who do not know or do not care how their representatives voted?

* *

ATROCITIES HOME MADE

SIX houses and a church were burned Thursday night." "Twelve houses, all that remained of the negro section of Rosewood, Florida, were fired deliberately one at a time Sunday afternoon while a crowd looked on without making an effort to extinguish the flames." Nobody could be found afterward who would say he saw it done.

Meanwhile negroes were hiding in the woods. Two whites were killed in the first attack on the village. Two negroes were found dead in the house they had barricaded. A negro woman was killed as she was leaving her burning dwelling. Another negro was killed twenty miles away. A fifth was shot to death on the graves of his mother and brothers, and another negro died because he could not or would not tell the names of those in the barricaded house.

Back of it all lies the awful crime upon a white woman committed by a negro brute.

Of course we realize that we can not possibly comment wisely on this situation because we live in the North. But to our feeble intelligence it seems infamous.

The whites who say they can preserve law and order in no other way than this simply say that they can't preserve government except by destroying it. And responsibility lies on the shoulders of the whites, because they are the stronger party involved.

The great state of Florida, full of wise people and good people, owes it to itself and to the country to deal instantly with this horrible violation of its statutes. The rest of us owe it to Florida and to ourselves to "cry aloud and spare not" until we get a Federal Anti-Lynching law. And, above all, we Northern people owe it to ourselves and to the South to refrain from any "holier than thou" attitude, for our own hearts full of lawlessness, cruelty and race prejudice, rise up and condemn us.

Somebody in the Turkish Government ought to have a sense of humor enough to make representations to the Government of the United States on subjects like Herrin, Mer Rouge and Rosewood.

* *

A GRADUALLY SHAPING POLICY

TO save Europe from economic demoralization, and to prevent forcible measures by France through an adjustment of German reparations, the administration of President Harding is engaged in "conversations," "feelers," or "negotiations" with the Powers of Europe.

The curtain has been partly lifted. It discloses the United States endeavoring to bring about an economic conference of experts of the different countries, to study scientifically the question as to how much Germany can afford to pay for the damage done in the war, and how she can be financed so that she can pay now and thus save France from ruin. The United States is revealed as willing to take part in such a conference if desired, but unwilling to call it or have it held in this country.

The delegates to this proposed conference will not have power to bind their respective countries but simply to make recommendations. They will, however, possess enormous moral power. What they say will help educate the peoples of the different countries. The trouble with every conference thus far has been that it has been made up of politicians pledged to certain action in advance and sure to lose office if they disappointed the expectations of voters.

The lapse of time, the cooling of passion, the gradual spread of the conviction that drastic measures will be futile, the desperate situation of the world

itself—all go far to assure the success of a conference of experts.

The power of world opinion is growing. It may be flouted here and there, but it is inexorable. Slowly it brings recalcitrants to the bar. We doubt if any nation would dare refuse accept the recommendations of an economic conference of able and disinterested men of the several nations.

Senator Borah, on getting assurances as to what is happening, withdraws his amendment. Hiram Johnson, Republican, Jim Reed, Democrat, and other bitter-enders oppose proposed conference: "I prefer a League of Nations," said Senator Johnson, "with some rules of procedure, with the members bound by some preliminary agreement, to this general omnibus endeavor which has neither limitations nor specifications."

The Christian sentiment of the United States, however, with practical unanimity, will back up President Harding and Secretary Hughes in what they are undertaking.

* *

THE CHURCH IN ACTION

PASTORS of churches in Washington which are attended by the President of the United States are careful to avoid reference in sermons to public questions which might embarrass the distinguished parishioner. They even refrain from attending public meetings and taking part in discussions where the fact that "the President's pastor" said something might seem, even indirectly, to commit the President.

This makes more striking the action of the Rev. W. S. Abernathy, D. D., pastor of Calvary Baptist Church, which President Harding attends, in accompanying a delegation from the Northern Baptist Convention held in Indianapolis last June, which recently presented to the President in person resolutions on the Armenian massacres. One resolution said: "The time has fully come for our government to assume unescapable obligation to participate in any conference of the nations which looks toward the protection of Christians in the Near East."

* *

BOTH WAYS MAY BE RIGHT

THE new minister had come. The old minister, now pastor *emeritus*, went into the study on the first Sunday to explain the service.

"I assume," said the new minister briskly, "that you do not want to go into the pulpit."

"No," said the old man tactfully. "I had rather sit in a pew." And throughout the pastorate he did sit in a pew, helping as faithfully as he could.

Soon there was another change. Again the pastor *emeritus* went to greet a new minister.

"Now you are to go into the pulpit with me," said the new minister, "to-day and every other day. Will you do it?"

"It is better for the congregation to hear you," said the old man.

"It is better for any congregation to have all of the ministers of the church in the pulpit where they belong," was the reply. "Of course I shall have to do the brunt of the work. But if you don't feel like doing anything more than the invocation or a hymn, I want you there. Any service is stronger with two ministers instead of one."

In a free church there is no rule to govern a case of this kind.

If there is kindness on both sides, and in both instances, both ways may be right.

* *

"HERE, THERE AND EVERYWHERE"

A GREAT tidal wave of suspicion has swept over the earth. Nations distrust one another, and individuals suspect each other. It would be well for Frenchmen and Germans and Englishmen and Americans to read and ponder well Francis Bacon's Essay on Suspicion wherein he says: "Suspicions among thoughts are like bats among birds, they fly ever by twilight. Certainly they are to be repressed, or at least well-guarded: for they cloud the mind, lose friends, and they check business." True words are these, needed as much in this twentieth century as in the sixteenth when first they were written. They ought, to use Bacon's own words, "to come home to men's business and bosoms."

It is indeed refreshing once in a while to read a book which strengthens men's faith in humanity. Such a book is one written by Lord Frederick Hamilton, entitled, "Here, There, and Everywhere," wherein the author tells of his journeys over the earth. At the end of the book, reflecting upon the people whom he had met in various lands, Lord Hamilton writes: "A Scottish clerical friend of mine, the minister of a large parish in the south of Scotland, told me that there were just two categories of people in the world, 'decent bodies' and the reverse, and that the result of his seventy years' experience of this world was that the 'decent bodies' largely predominated. Although I am unable to claim quite as many years as my friend the old minister, my experience coincides with his, the 'decent bodies' are in a great majority. I have met them everywhere amongst all classes, and in every part of the world, and their skins are not always white."

In an age gone mad with suspicion, such a statement should be heeded far and wide. This world is still God's world, and here, there and everywhere, men and women are endeavoring to do justly, to love mercy and to walk humbly before God. In spite of all wild statements to the contrary, home life is still sound and sweet and strong, and the influence of the old family home is still felt in our national life. In the realm of industry there may still be found honest toilers and equally honest employers. Here, there and everywhere there may be found industries with souls. Too much space is given to articles upon what ought to be done, written by men who in truth have done but little, and too little space is given to material telling what is being done to humanize industry.

When we remember that the great industries of America which we know so well to-day have sprung up like mushrooms over night, when we remember that the great majority of our establishments have developed during the last fifty years, when we remember that the growth has been very rapid, it is easy to realize that many abuses have sprung up which otherwise would have been guarded against. We know that there have been and are evil conditions. We do

not deny them. We do not close our eyes to them. But we do applaud and rejoice when we behold honest efforts being made by competent men to remedy them. We rejoice in the efforts which are being made here, there and everywhere to put more of the Golden Rule, more soul, into industry.

Again and again the tiger and the brute within us come to the front and turn all of life's sunshine into shadow. But surely, steadily, there is a gain. A great majority of people are trying to do right—parents in the homes, laborers at the bench, employers at the desk. And because this is true we are able to live on from day to day.

H. H. N.

* *

THE SCIENTISTS' RESOLUTION ON EVOLUTION

ONE of the saddest pages in the history of human culture is that which records the misunderstanding and conflict between the Christian Church and scientific thinkers. Some describe this conflict as between science and religion, but this is quite inaccurate. Religion is an experience of man in fellowship with the Divine Reality of the universe. Science is the description of one or more aspects of the universe. It endeavors to systematize man's experience of the world. There can be no real conflict between these orders of experience. It is true, however, that there has been a long conflict between theology and science. In one respect, both theology and science are alike: they endeavor to describe and explain man's experience with certain aspects of reality, they are both matters of theory. They come into conflict when they forget their special fields of experience and inquiry and wander into each other's territory. Scientists on occasion undertake to tell us what we can or can not experience in the field of religion, and theologians claim to know what can or can not happen in the field of the scientists. And then, of course, trouble begins, and men think they can not be religious if they are scientific and they can not be scientific if they are religious. And all the time some of the greatest scientists have been and are devoutly religious, and some religious believers have been and are vigorously scientific, and neither group with one hemisphere of their brains but with both. Smaller scientists and small theologians should bear these facts in mind.

We regret exceedingly that there are religious men in our day who are obscurantist and reactionary in their attitude toward science. They fear it, they repudiate it, they hate it, they persecute it. These men do religion and the church and modern culture a deadly disservice. They make some people think that religion and science can not but be foes, and they drive others out from the churches, and they create in youthful minds the tragedy of divided intellectual interests.

It is much to be regretted that their conduct has necessitated a statement from the Council of the American Science Association. It is strange that this should be deemed necessary after these many years. Apparently some religious folk learn nothing in spite of the amazing advances in science. We are glad, however, that the Council has drawn up its statement and published it. It will do good. Our churches can welcome this statement. We are open-minded. We are lovers of the truth. We are glad to print their resolution.

> The council of the American Association for the Advancement of Science has thought it advisable to take formal action upon this matter, in order that there may be no ground for misunderstanding of the attitude of the association, which is one of the largest scientific bodies in the world, with a membership of more than 11,000 persons, including the American authorities in all branches of science. The following statements represent the position of the council with regard to the theory of evolution.
>
> 1. The council of the association affirms that, so far as the scientific evidences of the evolution of plants and animals and man are concerned, there is no ground whatever for the assertion that these evidences constitute a "mere guess." No scientific generalization is more strongly supported by thoroughly tested evidences than is that of organic evolution.
>
> 2. The council of the association affirms that the evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world. These evidences are increasing in number and importance every year.
>
> 3. The council also affirms that the theory of evolution is one of the most potent of the great influences for good that have thus far entered into human experience; it has promoted the progress of knowledge, it has fostered unprejudiced inquiry, and it has served as an invaluable aid in humanity's search for truth in many fields.
>
> 4. The council of the association is convinced that any legislation attempting to limit the teaching of any scientific doctrine so well established and so widely accepted by specialists as is the doctrine of evolution, would be a profound mistake, which could not fail to injure and retard the advancement of knowledge and of human welfare, by denying the freedom of teaching and inquiry which is essential to all progress.

D. E.

* *

Dr. Stratton, the "Fundamentalist," wants to be made Police Commissioner of New York, so he can start the police off every morning with a prayer meeting. It appears to us that there might be some confusion of tongues, and also that it would be better to start them off the night before!

* *

The blatant radical who has driven away his followers by his intolerance, is to discover that, after he has established his theories, he needs the very people he has driven from him as the chief factor in putting his theories into practise.

* *

The modern Church is coming on, "young feller," and the time is not far distant when you will be defending its "fundamentals" against the forays of your grandchildren!

* *

When we get all the laws with which people are going to reform the world enacted, we shall have to elect Satan president so as to get a little seasoning in life.

* *

The dear common people in the end get ground between the upper union milstone and the nether corporation millstone.

The Interior of the National Memorial Church

Washington, D. C.

WHILE plans for the interior of the National Memorial Church are still in the early stages of development, the fundamental motive has been decided upon to an extent that makes possible a general conception of the impression the mind of the visitor will receive upon entering the House of Worship.

Details will be subject to many changes as we advance with specific arrangements, but in the main our purpose is to hold as closely as possible to the traditions of the noblest and best examples of Colonial church architecture in the early religious life of America.

The result is a happy and dignified combination of the rigid simplicity of the New England meeting-house and the more spacious grandeur of the older Gothic cathedrals, without the sacrifice of anything vital to either one.

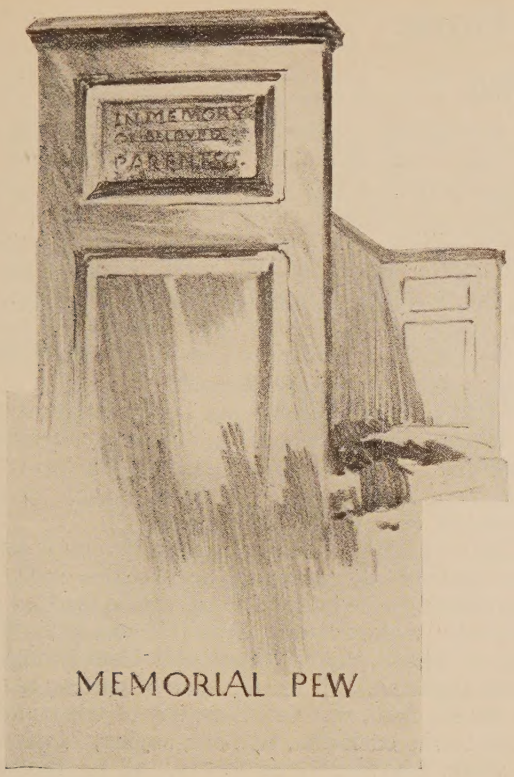
This design follows closely the Georgian treatment of church interiors in England in the sixteenth century, upon which the truly Colonial church architecture of the United States was based. St. Martin's in the Fields, London, is the most notable example of this type in the Old World.

The Central Aisle

The architect's preliminary drawing (reproduced in this issue of the *Leader*) gives a view of the inside of the National Memorial Church looking down the central aisle in the direction of the pulpit and the chancel.

The cathedral-like arches rest upon two rows of columns, each to be a memorial, thus giving a monumental effect to a structure of modest proportions, the seating capacity of which is to be about five hundred and fifty.

INTERIOR VEIW OF CHURCH



MEMORIAL PEW

The chancel, Colonial rather than Gothic in conception, is modeled after the early Basilica ideal, which prevailed in the earliest Christian churches known to history.

It unites simplicity, beauty and dignity in a religious appeal to the motives of prayer and spiritual communion.

The atmosphere of the interior of the House of Worship harmonizes naturally with our purpose in erecting in the Capital of Capitals a memorial to those who bequeathed to us our Church and our faith as well as to those who exemplified our spiritual ideals in their service to country and humanity in the World War.

Churchly in appearance, this National Memorial sanctuary warms the heart with reverence and calls the soul to a recognition of God in this world. Here the history of our Church, through a period of more than a century and a half, will live anew in our minds.

The past will bless the present with joy and the future with promise.

The Memorial Pulpit

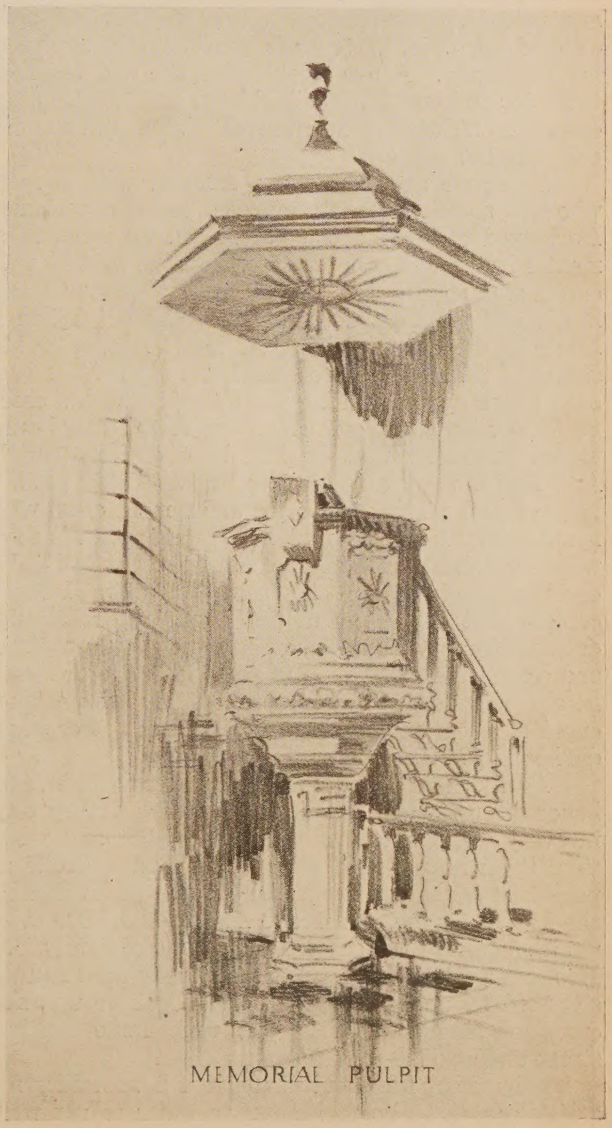
The memorial pulpit to the left of the chancel, a sketch of which is herewith given, is a worthy and sacred throne from which the voice of man may speak the word of God concerning law and order, without which liberty degenerates into license and freedom becomes chaos. Resting upon a massive pedestal, adequate but not elaborate in decorative treatment, it is a creation in keeping with its surroundings, and appropriate to the general architectural design of which it is a part. It is a fitting symbol of God's love for man and of man's love to both his Maker and his fellow men.

The Memorial Pews

The memorial pews, ninety-two in number, as the accompanying drawing illustrates, are of the traditional Colonial type, simple in design and truly historical in that they bring to mind the beginnings of Protestant Christianity in America on the one hand and on the other the commencement of our own denominational history in the New World. They symbolize the movement in behalf of complete religious liberty to which Universalism made a substantial contribution.

Our purpose is to have individuals and various societies give these pews as memorials. Some suitable method of indicating the giver of each pew and the one in whose honor it has been given is to be agreed upon.

The architect, with this thought in mind, in making his sketch has provided for an inscribed plate in the small top panel at the end of the pew. This was done purely for the purpose of conveying to the mind of the reader the idea to which we are working, and not with a view to illustrating a plan that has been definitely decided upon.


MEMORIAL PULPIT

Talking of Coue

Frank Oliver Hall

AND everybody is talking of Coue just now, there is one question that puzzles me greatly. It may promote a man's physical health if he lies to his unconscious, or subconscious, self, and incidentally to the conscious selves of his friends, but what about his moral health? I have known several people who constantly and emphatically affirmed that every day in every day they were getting better and better, when everybody knew, and I suspect that they themselves knew, that they were getting worse and worse. At any rate they are all dead, which is a pretty good sign that they did not, physically speaking, get better.

There was one woman who begged me to listen to her tale of joy, and I did listen for an hour with sympathy and credulity. She told me in detail how she had been afflicted with Bright's disease, and had been treated by many physicians, all of whom diagnosed her case in the same way. Then she was healed by mental treatment. Upon every occasion, public and private, in season and out of season, she proclaimed her cure. Hundreds heard, scores accepted her testimony. A few weeks after she had testified to me for an hour that she had been cured of Bright's disease I officiated at her funeral. What did she die of? Bright's disease.

I became acquainted one summer with a man who had, so the physicians affirmed, locomotor ataxia. He looked and acted the part. But he went to a mental healer and was cured—that is he said he was cured and so did the healer. Great glory to the healer and great publicity for the patient! When I heard of the cure I cried, "At last! A specific instance of miraculous cure that I can verify." I had been watching and waiting years for just such a case. So I interviewed the gentleman and listened for hours to his testimony that he had been entirely cured. And again, upon all occasions, private and public, he gave such testimony, to the amazement of all who heard. But I noticed that he still dragged his foot when he walked. He told me of two recent bad falls, one from a street car, one from a staging. I must confess that I had my doubts about the reliability of his testimony. But I smothered them, sympathized and congratulated him. But when later I heard that he also was dead, my doubts about his having been cured of locomotor ataxia were confirmed. For what did he die of? Locomotor ataxia.

Again, I had a very dear friend. I loved him and honor his memory. He believed in this "every day in every way" business. He preached it and practised it on himself and others. He had a stroke of paralysis, several strokes, I think. But he laughed in the face of his foe, as a brave man should. He even wrote a book entitled "How I Was Cured of Paralysis." He made a mighty interesting and plucky fight and we all stood by and admired his grit. But he was not cured of paralysis, for in due time came another stroke and he died—of paralysis.

Now then, Monsieur Coue, if it is necessary for a sick person to lie to himself in order to get well, would it not be better for him to tell himself the truth and die? And inasmuch as all men do die, even though with their last gasp they whisper, "Every day in every way," etc., is it not better, morally, to go out of this world and into whatever else the Fates have in store for us, facing the inevitable with unbandaged eyes and greeting the unseen with a cheer, than it is to be dragged out backwards, with your hands clutched desperately over your eyes and whispering forlornly, "I am getting better and better?"

I have not outgrown my boyish admiration for the Western cowboy who cries, "I want to die with my boots on." I would rather go over the top singing, "I have a rendezvous with death," than to be asphyxiated, even with laughing gas.

Is a falsehood justifiable, even though it be muttered indistinctly to one's unconscious self? And does uttering a lie twenty times, with a knotted string for a tally, make it true? And if a man is justified in lying to himself, saying, "I am well, I am strong, I can digest anything," all for the sake of getting an appetite for his food, what shall we say of the tramp who comes to the back door and lies, saying, "I am sick, I am weak, I have nothing to eat," all for the sake of getting food for his appetite? Is there any moral difference, and if so what?

And what sort of a creature must this unconscious self be, with which it seems I am endowed, not to say afflicted, that in order to do his job must be fed on falsehoods? Frankly, I don't like the silly boob and I wish he would go and live somewhere else, and not conceal himself down in my "abominable" parts, coming out only sometimes at night when I am too sleepy to tell him what I think of him. (Now I suppose he will have it in for me with another tummy-ache or something. Well, I am willing to admit that I may misjudge him.) Is he really the credulous ass that the Coue cult would have me believe, or has he been misunderstood and misinterpreted? But if he is ready to believe anything he is told twenty times, with a knotted string for tally, he is no fit companion for an intelligent gentleman who wants to know the truth about things and speak what he knows. If it is all right for Conscious Self, suffering from a ripping toothache, to say to Unconscious Self down in the cellar, "It is getting better, the ache is growing less, it is almost gone," when in reality said toothache is increasing both speed and intensity, why should not Unconscious Self have his little joke on Conscious Self and send him to the dentist to have out the wrong tooth? Strikes me that it would be better for these two fellows, who it seems must occupy the same house, to declare an armistice and come to some understanding, agreeing to be honest and truthful with each other.

Indeed, I look to see this popular idea of double personality greatly modified. Of all Fontaine Fox's characters I think I love best "Micky Himself Maguire." He may be Micky to his parents and Maguire to his school teacher, but Himself is his middle name, joining the other two into one undivided whole. So

a part of me may be conscious, and a part may be unconscious or automatic, but both together constitute one undivided self and that self is ME, nothing but ME, the whole of ME. A good many of my functions are carried on automatically. Sometimes the machine gets out of kilter and needs readjusting. I do not like to spend time readjusting, any more than I like to clean carbon from my automobile, or drain out the oil. But if I neglect to do that trouble ensues. And the fault is *mine*. Saying to my automobile, "Every day in every way you are getting better and better," will not clean carbon or adjust brakes. It is not necessary for me to lie to that automobile or for the engine to lie to me. We understand and sympathize with each other. If the carbon is excessive the engine tells me with a delicate and ladylike knock. And if I am wise I pay attention.

So it is with that part of my bodily function which is carried on automatically. It lets me know with an ache or a twinge when something needs to be done. Then it is up to me to pay attention, find out what is the matter, what needs to be done, and do it. All this can be performed with honesty and truthfulness. And if it can not—well, any way let's be honest and truthful, even if that means relegating the whole machine to the scrap heap.

Short-Sighted Leadership

Elbert W. Whippen

The author of the following scathing indictment of the leadership of the Church, which of course includes the management of the *Universalist Leader*, is the Rev. Elbert W. Whippen, pastor of the Universalist Church at Winter Hill, Somerville, Mass. Expressing courteously some of these views in the *Leader* office the Editor asked him to put them in form for publication. Transmitting them Mr. Whippen says:

> I doubt very much if I should have presented this article, had you not requested my views. I should not have expected that it would be published. I give you permission to publish it with or without my signature, as you feel best.
>
> I personally have no feeling against any one of the leaders, except disgust that so much of the people's money should be poured into the sieve of ecclesiasticism.
>
> I feel on rereading that my greatest possible error may be the error of judgment as to the extent of the disgust of the people. It is often discouraging to see the gullibility of the people. However, I am still sure that the distrust of the leadership is greater than is felt at the headquarters of any denomination.
>
> I thank you for giving this opportunity for discussing a very important matter. I wish its effect might be clarifying, rather than intensifying of hatreds. I suppose however it is not easy for any one of us to say of rebukes—Are they true?

No expression of opinion made honestly, as is done in this case, will "intensify hatreds," for no hatred of critics exists on the part of the so-called leaders of the Universalist Church. Rather they will study with care statements like that here made to get all sides of the subject.

IN the large room at the northern end of the galleries in the fascinating Boston Museum hangs an interesting and beautiful oil. It is a painting done by a French artist, L'Hermite. The title is *L'Amie d' Humble*, or Friend of the Humble. It gives the visual impression of the Carpenter, seated at a rough hewn table with two disciples. On the table are simple mugs for drink. In the background is the figure of a woman holding a pewter platter of meat. The humble Teacher is sitting with hands, holding two pieces of bread, extended to the simple peasant friends. It is a picture to warm the heart. It is so much more real than are the stories of Jesus the King, the Prince of Peace, the Lord of Lords. It is more human, more genuine, more loving.

As we read anew the story of the Perfect Man, we wonder if something of this humility and this sympathy with the poor struggling people of his day does not account for his position of leadership and for his later sainthood. We are more impressed with the accuracy of this vision of the Master, when in all fairness we study the condition of the times in which he lived, and of the institution which Jesus treated so scornfully: namely, the Jewish Church.

Doubtless many of the Jewish religious leaders were "good men." I venture to assert that Jesus would have urged this conviction upon some of his more radical, or shall we say bigoted, followers. We may conceive that the Jewish Scribes and Pharisees were sincere. If living in our day, they would have urged giving to the poor, keeping up the church for building of personal character, securing the best possible life under the circumstances. We should expect to find their names at the head of such organizations as the Y. M. C. A., the Near East Relief, the Rockefeller Foundation, etc. They were "splendid chaps."

Yet such a man as Jesus was in intellectual conflict with them. He cried them down, he ridiculed them, he left them and taught the truths he held in private homes, at the seaside, and along the highways. Nor was this because Jesus disbelieved in organization. The records disprove such a thought. Jesus could not work alongside the leaders of religion in his age because they were too short-sighted to fit into his larger spiritual world.

The Jewish rabbis were short-sighted on the matter of finance. They could not see the suffering which was being caused in the homes of their people. Due partially to natural stupidity, due partially to lack of those human contacts which Jesus never lost, the churchmen were levying extortionate taxes which went for carrying on an expensive and soulless church organization, for building enormous temples with costly decoration, for conducting schools along plans obsolete and unprogressive. This short-sighted leadership was felt by the people, and when Jesus came he naturally appealed to the sense as well as to the pocketbook of the average man.

The Jewish rabbis were short-sighted on the matter of candidates for salvation. The Jews in the old books had often been referred to as "the chosen people." Naturally, the teachers who believed in "100 per cent" Judaism taught their truths only to the Jewish descendants, or to those who would be-

come "Jews." Jesus had a different vision, which some people even in the face of 100 per cent Americanism believe was broader. He urged that Gentiles, or non-Jews, were important, and that they might reasonably be urged to enter the Church of God. In this, as in the matter of finance, Jesus had to appeal to the common people—the socialists, the common sufferers—because they could see the justice of his logic. The churchmen again with their fine salaries could not feel the importance of broadening the practise of religion.

The Jewish rabbis were short-sighted furthermore on the matter of technic. This is a crowning indictment, for one of the self-glories of reaction has always been its claim to wonderful organization—a silly claim. The Jewish churchmen believed that if they could get the people to give large sums to the Church they would tie the people to the interests of the Church. So they devised schemes for securing money from the people struggling already beneath the heavy yokes of Roman rulers. The absurdity of this theory is obvious to one who thinks deeply, and proved so in this case. The great mass of people submitted because of love for the Church. They gave freely. But gradually the injustice of it all appeared clear to them, and many of them dropped the old Jewish Church—some because they couldn't pay, and others because they wouldn't submit to this gross extortion. When Jesus came with his spirit of helpfulness for all, multitudes flocked to him. Some came selfishly, and later left him. Others came because they saw his cause to be spiritually noble, and they gave, not a tenth, but their all to his service.

The short-sighted leadership of the Jewish churchmen was responsible for Jesus' unwavering opposition. It was his love for the common people, his appreciation of their struggle for continued existence, his devotion to the interests of humanity above institution, which made him personally the Christ; and which led him in the years after his death to be recognized as a saint. He was a saint, if one ever lived; for he showed a vision which has reached beyond nineteen hundred years into Eternity.

Only one justification can be given for quoting history—its pertinency in the light of current events. What we learn from history is a saving in time, energy, money, and human lives. Do we often think of the human value of thought—the saving power of short cuts to progress? The implication which may be made in the present situation, in the light of what has been said, is glaringly obvious.

The present day religious leadership is short-sighted. The leaders are "good men," "splendid chaps," "capital fellows." They keep out of jail. They are respectable. They serve loyally on remedial committees. But they are short-sighted.

This short-sightedness is due frequently to lack of close touch with the center of religious gravity—the homes, from which come the contributions to religious philanthropy. Short-sightedness is due often to near-sightedness, or the seeing of the particular thing in which we are interested as the biggest need. This leads religious leaders sometimes to extort money for their church organization, when other interests such as recreation, education, and comfort are destroyed. Short-sightedness is due sometimes to blindness or the failure to see the conditions of life as they really are to the one who experiences them. Many religious leaders to-day are subject to lack of contact with local conditions, as well as to the near-sightedness and the blindness to which I refer. The result is depressing.

A church convention does not represent the temper of a religious group to-day. It is not representative of the rank and file. Religious leaders who take their cues from such bodies do not feel the true spirit in local communities in this critical time. Those who go to church conventions are generally the "sheep"—and they act the part—who are safely in the ecclesiastical fold. The dissenters, the "radicals," the "atheists," are not usually at conventions, because they have neither time nor money. A church movement at convention therefore gets its "royal rooters"—royal in more senses than one.

The economic and spiritual upheaval in local points is one of the interesting facts of the age. It is hopeful to those who sincerely wish for social betterment, in spite of its tragic concomitants. Because of economic pressure, and encouraged by the few idealists who are not converted to opportunism, the rank and file of people are rebelling against religious as well as political standpattism.

The people are becoming ready to rebel against the costly system of religious organization. Quite as obviously as in Jesus' time, the old order of religion is obsolete. It is done for. The leaders admit this among themselves, while trying to hold the tide of disillusionment and evolutionary development in check by silver words and funny stories. Meanwhile the people are suffering. They, after all, are paying for the unguided debacle. Slowly they are awaking to the fact that the men who are getting excellent salaries grow fat and smug, while their children lack new skates, or good home magazines, or improved methods of religious training. The common man, the humble worker of our day, can see and feel the idiocy of present religious leadership.

The people are becoming more and more rebellious against the matter of candidates for salvation. With all their petty prejudices—not infrequently forced into their consciences by early narrow religious education—the people yet feel a common consciousness of brotherhood. Modern social history, in village and in town, bears witness to the innate kindness of the human soul. One wonders if the Church has not done more harm than good in its fifteen centuries of gross, criminal exaggeration of sectarian differences. If the balance is on the side of the Church, it is in spite of its sectarian organization. The common man sees the value of a socialized religion in which all shall be allowed the freedom of theological belief, but in which social salvation shall be the goal. So eager are many for this step, that will not only save time and money but human lives by the wholesale because of its social implications, that many leave the short-sighted leaders of to-day with utter impatience.

The people are then becoming disgusted with the technic of the old order. The idea that the Church has been saved by the enormous funds which were accumulated in recent years is a boomerang in the

mind of a thoughtful man. He is becoming more conscious of the fact that if it were necessary to raise a fortune in order that a religion might be ensured continued life, then the cause itself must be small and useless. The same common man is slowly becoming indignant, as he realizes how he has been duped in the name of the good and the holy. People of this sort hate short-sightedness because it deprives them and their dear ones of things which should be rightfully theirs. Yet these are sincere people, and if shown noble causes will give to their utmost that the ideal ends may be realized.

Of course it would seem very discourteous to point out that the present leadership in the denominations is hopelessly short-sighted. We are always encouraged by the fact that while there is life there is hope. And the writer can offer this feeble condolence for all that it is worth.

It seems to some people, however, that we are approaching a time when personalities must be judged on their merits. The early Christians had to take the Jewish churchmen for what they were worth. So the people, cramped in the expansion of their lives both by material burdens beyond justification and by spiritual vacuum due to lack of open eyes and open minds, have been forced to draw their own inferences regarding the leadership of the present day.

Men and women are thinking as they have not thought in this present generation. They are wondering about conditions into which their pseudo-leaders have carried them—and of the consequences. Education, liberal magazines, forums, and discussions are preparing the people for a more searching analysis of all existing institutions. They will have the truth.

In the coming years it is not going to be sufficient to be a "splendid chap," or a "good fellow." It is necessary that leaders be radical, sincere, great. It is necessary that they know the sufferings and the needs of the great masses of men. It is necessary that they be forward-looking.

I hazard the guess that the weak, short-sighted leaders in the foreground of the religious world of to-day will slowly recede into the background. The old "Christian sects" may linger as does the old Jewish Church. But we are at the dawn of a new leadership, strong, daring, and sympathetic to the interests of the common masses of men.

Who Will Get the Earth?*

H. B. Taylor

"The meek shall inherit the earth."

OF words "stained by all ignoble use," perhaps none has fared worse than meekness. When we think of a meek man, do we not often think of some Uriah Heep? "Be very 'umble, Uriah, and you'll get on!" If we do, we exactly reverse the meaning of one of the noblest words in the language. For this little word is strong enough to carry strength, courage, self-control, unselfishness, in its big meaning.

Dean Brown of Yale suggests that Jesus means by a meek man a gentleman. That's very good. A gentleman at his best. A gentleman sure enough of his dignity not to be "touchy" about it. A gentleman ready to forget his own advantage, quite willing to retire into the background if the cause he serves is so advantaged, but ready to go into the front trenches if he is needed there. A gentleman who may not sign himself with a quill as "humble, obedient servant," but does say it with deeds. A gentleman like those on the Titanic, never questioning the rule of "women and children first," going down to death without complaint. It is gentlemen like these that deserve the name of meek.

"Meek as Moses" is said with a contempt which it is hard to understand. Yes, he was a meek man. But, as Dr. John Coleman Adams reminds us, the meekness was the expression of one of the bravest and most aggressive men the world has ever seen. So devoted was he to a great cause that he surrendered everything for it, except the integrity of his own soul. He left behind the "soft delights" of the highest civilization that had so far been developed. He cast away his chances to get on in the court of Pharaoh. Why? To serve a stiff-necked people, strongly marked by their recent slavery, in a wilderness. Small gratitude he got from them, but much complaint and even open rebellion. He brought them to the Promised Land, but it was not for him by so much as the length and breadth of his two feet.

And Jesus said it was this sort of man who would get the earth. Gentlemen would finally take the place of the self-seekers, robber barons, conquerors who turned fertile, far-extending lands into deserts and charnel houses for their own glory, in the domination of the world. Not Hannibals or Caesars or Ivans or Napoleons, but gentle-men would finally enter into full inheritance of the earth. The promise is not to the Magnificents; it means, "The greatest amongst you shall be the servant of all."

There is no record of general discussion of the beatitude of the meek as Jesus meant it in his times, for I think he expanded the phrase found in the Psalms. It seemed too absurd. The evidence was all against it. Who got on? The man who looked out for himself, who pushed himself forward and trampled his competitors. Who were honored and admired and envied? Why, the men who got the most, the men who conquered lands, and brought home slaves to serve them, and had soldiers to die for them. Who sat in the seats of the mighty and had almost got the world under their thumbs? Certainly not gentle-men, but proud men who as a matter of course got their own way as by divine right. If you wanted to say the most wounding of insults to one of the little Caesars that followed the really great Julius, you called him "servant."

Well, the critics were sincere. To them meekness seemed weakness. There was no way to secure any-

*From "The Beatitudes as the Key to Social Order." In preparation. All rights reserved.

thing like social order but by material force. No one way to overcome enemies but by subduing them. No sure way of overcoming error but by repressing it. Ruthless men, self-seeking men, were the only men that could be depended upon to do the job. Of course they must be paid whatever they demanded. The price was high, the conditions were usually bitter and hard, but if they were not paid, who would insure world order? That "hard Pagan world" had small use for Jesus' gentle-men. No more has a multitude to-day.

Will Caesar Augustus or Christ's meek get the earth?

And the first question to be decided is, which sort of man is most likely to capture the imaginations of men as knowledge grows by more and more? Who will the heroes be? For the question will be largely decided by dominating ideas and ideals; they possess the earth. Westminster Abbey is a place to consider such a question. Before whose ashes and memorials do most pause, reverent and grateful? So far as I could note, at the shrines of the meek. Not where the bones of "puppet kings" are laid, not before the tasteless monuments reared to mere getters, whose ornate marbles fairly shriek: "Remember me; honor me."

The feet of hero worshipers have worn most the flagging nearest the ashes of those who have nearest expressed the sorrows and joys, the hopes and fears, of common folk, and sung the praise of gentle-men. To Tennyson, poet of the infinite worth of every man; to Browning, poet of hope for all men; to Longfellow and Lowell, poets of democracy; to Dickens, because his heart melted at man's inhumanity to man and bore the woes of Christ's little ones; to Thackeray, who preached against snobs, and tore the mask from the false and cruel, and exalted gentle-men. Thickest the crowd, longest they lingered, before the slabs that covered the bones of David Livingstone and the unknown soldier.

I was once ignorant enough to suppose that England was dominated by pride and place. One day the epigrammatic barber at Stratford-on-Avon said to me: "All the gentry treat every one considerately." I told him of a "noble lord" I had heard abusing his servants. "Sure sign," the barber said, "that he was *not* true gentry. As Bobby Burns says, sir, 'The rank is but the guinea stamp,' and you can't make a guinea out of a bit of lead, can you, sir?" It was a plain man's tribute to meekness.

I asked my Paris friend why it was that such crowds came to Napoleon's tomb. Didn't they know him for his swollen egotism? Did they not know the lasting wounds he inflicted on France and the Continent? "Hardly," he said, "they come to pay tribute to the myth that Bonaparte loved France and sacrificed himself for us." So that was a kind of tribute to meekness.

In the July, 1922, *American*, H. G. Wells named as the six greatest men of history Jesus, Buddha the unselfish, Asoka the great king, who became a prince of peace and a servant to his people, Aristotle, who laid the foundations of sound learning in an open attitude of mind, Bacon the scientist, and Lincoln, whom Watterson called "the greatest human of all time, the *gentlest* memory of our world." Changes have been made in the list (I myself think Moses and Paul greater than Buddha and Asoka), but the substitutions are, like all those in Mr. Wells' list, meek men, liker to Christ than to Caesar. It looks as though the heroes of to-morrow would be gentle-men, and the domination of men's imaginations is the final domination of the earth.

And who are unlocking the secret chambers of the universe and making old devils angels and ministers of grace to us? Meek men named scientists! Men as unlike the scribes and pharisees of education who are swollen with pride of all essential knowledge, impatient of differences, persecuting those who pretend to add to or subtract from or change the content of knowledge, as it is possible for men to be. I must quote Mr. Wells again: "I do not say that scientific men are, as a whole, a class of supermen—but in their field they think and work with an integrity, a breadth, boldness, patience, thoroughness and faithfulness, which puts their work out of all comparison with other human activity. . . . In these particular directions, the human mind has achieved a new and higher quality of attitude and gesture, a veracity, a *self-detachment*, a *self-abnegating* vigor of criticism, that *tends to spread out and must ultimately spread out to every other human affair*."

Well then, if the scientists are entering into the material possession of the universe, they are doing it in meekness, as Jesus meant the term.

And what government is likest to dominate the whole earth? I think there can be little question that it will be democracy. Of no standing two hundred years ago, possessing but a patch of the earth's surface even a hundred years ago for its experiment, its progress toward full possession of the earth has been so rapid that the idea of democracy in government has taken hold upon the vast majority of those who belong to what we call the most advanced in civilization. Imperfectly manifested as it has been, its return in most that benefits mankind has been immeasurably greater than any other government yet tried, and confirms the promise of Jesus. Democracy means the meek entering into possession of the earth. The wonder has come to pass, the greatest amongst us is a *servant*. The president of the greatest republic is, in theory, the servant of all. The world of the Caesars is upside down.

And what religion is likest to feed the souls of all men? One must partially guess, for no written words are such uncertain guides to the real beliefs of men as are most creeds. The gods of Greece, of the Caesars, out of the ancient forests of our Saxon ancestors, have competed with the God of Isaiah and of Jesus. And so long as they compete, so long as they secure even a divided allegiance, there will be no social order worth the name. For the god of Greece makes life's goal pleasure, esthetic delight. And the god of the Caesars is the god who exalts might so that it seems right. And those who serve him worship force and selfish power as of "He will get who may, and he will keep who can." While the dark gods of the deep forests have for worshipers those who adore the "personal liberty" that so easily runs into license in disregard of the common good. But the religion of

Jesus is the religion of gentlemen. From the greatest, in Him who s the Infinite Unselfish, whose glory is the good of His creation, who is forever love, to those who are amongst us as servants, sent, as their Master, "not to do mine own will but the will of him who sent me." A great psychologist does not err in tracing the deep unrest and much of the disaster of our times to the clashing of the ideals of ancient Greece, Rome and Germany with those of Palestine.

One day we shall really enthrone, for all days, the one God, whose love exalts universal good-will, whose service ennobles all servants. Any other worship invites destruction to social order.

In church, in state, in education, in industry, in international relations, in all the affairs and business of men, the meek will finally dominate. The meek shall inherit the earth, for only they are fit to bring it social order.

Vest Pocket Lay Sermons

IX Grief

Agricola

Wer nie sein Brot mit Thranen ass,
Wer nie die kummervollen Nachte
Auf seinem Bette weinend sass,
Der kennt euch nicht, ihr himmlischen Machte!

THUS sang Goethe, greatest of the moderns, in one of his profoundest moods. The uplifting power of sorrow, the divine agency of grief. It is a chapter distilled out of his own bitter experience. To human beings only of all created things is given this crown of mental suffering. It is at once the sign and the glory of a human soul.

The more highly sensitized the photographic plate of the soul the clearer the outline which grief etches thereon. Sluggish natures do not suffer as those tuned exquisitely to earthly discords. The higher the organism the more intense the possible pain. Souls like Shelley undergo constant torture as they wander through life trying to adjust themselves to an environment with which they are sadly out of harmony. If they possess the power of song as did he they pour forth their pain in poems "as sad as earth, as sweet as heaven." Many such there are on the pages of history, blistering its records with their tears and revealing the infinite capacity for pain which human nature possesses.

Some souls grief refines; others it brutalizes. The result depends on the texture of the sensitive medium. If grief leaves the face more calm and resignedly beautiful than before it is sure proof of a royal soul within. And not seldom do we see this alchemy. Persons in whom we have guessed no heroism often blossom forth with a courage as dazzling as it is unexpected. Human nature makes some startling disclosures which reinforce our views of its innate and unfathomed nobility.

How often have we seen pride and haughtiness and arrogance humbled, refined, chastened by pain. Man can not always live on the heights, the Valley of Humiliation has its uses in the Divine economy. A soul purified by pain is the world's most precious possession.

It is no strange conclusion that grief has been one of the refining and civilizing influences in man's long history. Achilles weeping over the dead Patroclus, and Dante grieving over the lost souls in hell, are glimpses great poets give us into the inmost ministry of grief. In the lines above quoted Goethe wrote what he had himself lived. It is forever true that he who has not eaten his bread in tears or sat weeping through the long hours of the night has missed communion with the Heavenly Powers.

Out of pain civilization became possible. It is no less true that out of grief the soul shines with the purest luster and adorns itself with its rarest jewels.

The Song of Songs*

Frank O. Hall

IN his delightful book on "The Humor of the Bible," Dr. Shutter failed to mention one of the funniest facts connected with that collection of sacred literature. Some excellent ancient joker, who would have his lark even at the risk of his life, managed to graft on the very heart of the sacred canon a little collection of oriental love poems which are—well, let us say, in spots, quite oriental. And then, this material, so delightfully incongruous in a collection of religious literature, once having been dovetailed into the canon so that it could not be pried out, without splitting something, the dear old solemn-pated theologians must spend years of time, rivers of ink, acres of parchment, explaining that the love songs really do not mean what they say, but must be allegorically and mystically interpreted and made to mean something quite safe and altogether sacred.

As one wanders through the ancient cathedrals and churches of the old world, the verger, if properly "influenced," no ladies being present, will lift up an elaborately carved choir seat, or point to a clustering vine sculped from marble in some remote and especially sanctimonious corner, and, sh-h! a monkey doing monkey shines or an imp acting like the devil. What is the explanation? Simply that there was a humorist among the cathedral builders, and a sculptor with a funny bone in his elbow finds it exceedingly monotonous to be forever carving saints and angels.

Well, Morris Jastrow, in the last of his three great contributions toward a saner interpretation of the Old Testament ("A Gentle Cynic," "The Book of Job" and now "The Song of Songs"), has wrested this

*The Song of Songs. By Morris Jastrow, Jr.

collection of oriental love songs from the hands of the theologians and given them back to us for what they really are. The fun comes, not in the poems, which are not humorous but only delightfully child-like and natural, but in remembering how for centuries the solemnest men in the world have read them over and over and never understood what they were reading.

"The rabbis were hard put to it in the case of the Song of Songs. The character of the love lyrics was so unmistakably erotic that it was not possible to change it by counteracting additions, as the attempt was made to conceal the gentle cynicisms of Koheleth by superimposed pious reflections, or as the skeptical trend of the Book of Job was diverted by substantial additions to suggest more orthodox solutions for the perplexing problems of the existence of evil in a world created by a supposedly beneficent and just Power. Such process could not be applied to the Song of Songs. . . . Some other means had to be found in order to adapt love lyrics to a sacred collection, to make compositions of folk origin, expressive of a natural phase of folk life, fit into the framework of a canon that viewed life exclusively from the religious point of view. A theory had to be evolved in regard to the Song of Songs that would successfully change the entire character of the songs. This was accomplished by giving to erotic compositions an allegorical interpretation, with Yahweh as the lover and Israel as the bride. The Christian Church seized upon this happy solution and, substituting Christ for Yahweh and the Church for Israel, adapted the Song of Songs to its needs."

For instance:

"I am swarthy but comely,"

sang the Bedouin maid.

"This," said the rabbis, "refers to Israel's fashioning the golden calf. Sin turned the faces of the people black, but when they repented their countenances radiated like those of angels."

"As a lily among thistles,
So is my darling among the daughters,"

is the picture of Israel in exile—as a punishment for swerving from the right path.

"His lips are like lilies
Dripping with myrrh,"

refers to the scholars engaged in the study of God's Law, and the "comely mouth" is the revelation of the Law.

"Thy love is better than wine"

refers to the sayings of the wise men of Israel which surpass even the wine, which is the divine Law.

And so on, and on, and on, indefinitely. How the ancient joker who managed to introduce these love lyrics into the sacred canon must laugh in the sleeve of his shroud if he realizes what he did.

If you think the Christian commentators have done any better turn to the "Song of Solomon" (which has nothing to do with Solomon), in the King James version of the Bible, read the chapter headings, and then in the light of Morris Jastrow's admirable book, read the contents of the chapters.

Dr. Jastrow made a contribution of inestimable value toward a saner interpretation of the Old Testament. Pity that such a man should have passed so soon.

"Shall We Call Ourselves Liberals?"

AN interesting debate has been taking place on this subject in the *Christian Register*. It began in the issue of Nov. 16 with a joint letter from Sydney B. Snow and Murray E. Williams of the Church of the Messiah, Montreal, from which we quote the following paragraphs:

We Unitarians love the name as well as the great traditions of the Unitarian Church, but some of us often wonder if the name is not a serious impediment to our purpose. Popular ignorance, and consequently prejudice, concerning our Church is colossal, and to many the name is vaguely associated with something objectionable.

Dr. William L. Sullivan and Rev. Frederick M. Eliot of St. Paul recently held a two weeks' mission in Montreal, and their meetings were largely attended by strangers to the Unitarian Church. To say that these preachers created a deep impression in this city is stating the fact mildly. The interest aroused, however, has shown us more clearly than ever before the needless handicap that our name imposes.

A member of the Anglican Church who attended most of the mission meetings told a friend that, although he agreed with all he heard and would like to join us, he found the name the one hurdle difficult to cross. He admitted that his objection was not necessarily sound, but he confessed that in the back of his mind lurked a prejudice, vague but effective, against the name alone, which was the most serious obstacle to change of allegiance. When it was suggested to him that the Church might bear another name, he said emphatically that his objection would cease.

A Presbyterian minister of Montreal, friendly to our Church, whose pulpit he has on several occasions occupied, for years has insisted that our name is our greatest liability, and to it more than anything else he has attributed our slowness of growth. Unitarians often claim, we think correctly, that if our Church included all who hold to the principles of our faith, it would not be among the smallest but among the greatest religious bodies in America. Would these attached and unattached liberals find it easier to join a Church whose name clearly expressed their liberal convictions than one whose name recalls an old theological controversy?

Does not the phrasing of this topic suggest a name which really describes the Unitarian Church to-day—*The Liberal Christian Church?*

This name would express two things for which our Church stands and always has stood, and for which we believe it always will stand,—freedom from dogma (liberal), and loyalty to Christ (Christian). *The present name has often suggested the reverse. It turns the mind to an old theological discussion over the person of Christ; and because of the denial of the doctrine of the Trinity, implies to many minds disloyalty to him.* One question often raised against us would be once and for all set at rest by the adoption of the name proposed: "Are Unitarians Christian?" The name itself would carry the answer.

To this the editor of the *Register* added the following "footnote:"

With the purpose of this letter the Editor, speaking as one Unitarian, feels and thinks in thorough accord. As a matter of fact, few people now use the name "Unitarian" except in a sentimental way. The same thing is true of all the other great

Protestant Churches. The real leaders have passed from the sectarian mind to the spiritual and social mind, from the evangelical mind, in the old divisive sense, to the liberal mind, from a zeal to preserve a denomination to a passion to serve humanity. That is the fact to-day. The world is hot against a miserable and stupid persistence in things which have nothing to do with the law of service, which is the law of Christ. Professor McComb hit with deadly accuracy the contemptible selfishness and uselessness of sects in his remarkable interview in the *Register* last week. The article on the Y. M. C. A. last week also showed the spirit of the times. Away with sects; be done with names that smell ill of old-time disputes, and that are an offense to the best intelligence of this modern world! Thus speaks the multitude in our day.

We who call ourselves Unitarians have pride in our heritage, and the name is tenderly regarded. But in part it has been misunderstood and made unacceptable, and in part it has deserved its criticism, as we all know, because our Church has fallen far short of that success and progress which its true mission, rightly fulfilled, would have won for it. Mr. Snow and Mr. Williams are right. Let us call ourselves by the good and beautiful name "Liberal." We can make the Church more effectual by calling it simply the Liberal Church, for Christian is understood, precisely as it is in the name "Free Church," across the sea.

Important points on both sides were brought out a little later by Dr. Wm. L. Sullivan, the great Unitarian "revivalist" who is holding a series of meetings covering a period of a year, throughout the United States and Canada, under the Laymen's League.

We print his letter in full:

In response to the invitation of the *Christian Register* for a few words on the proposed change of our name from "Unitarian" to "Liberal" or "Liberal Christian," I think I shall best serve the discussion by setting down briefly both sides of the argument as best I can.

The opposition to the change may be put thus:

1. We can not decently or safely drop the word "Unitarian" unless all other Unitarians do so, the Unitarians, that is, in the British Empire, on the European continent, and in Asia. To take so grave a step without the co-operation of these brethren would not only be disastrous to fraternity, but possibly would lead to our entire separation from them.

2. By assuming the name "Liberal Christian," we should give offense to Universalists, and a large number of Congregationalists, Baptists, and others, who would think it presumption and conceit in us to take for ourselves the noble word "Liberal" which they feel they have as much right to as we have.

3. We now use the word "Liberal" for our Church, as well as "Unitarian." Why not continue with both? We should not be changed by dropping "Unitarian." Such prejudice as exists is against our principles, not our name. We should gain no real advantage, and should lose a historic memory that is precious to many of us.

4. It is a great mistake to suppose that the protest and the affirmation contained in the term "Unitarian" are outgrown. They are not. The name "Unitarian" stands over against "Orthodox" precisely as Protestant stands over against Catholic. These are necessary oppositions; they clear the air; they designate not mere words, but immense realities. And we are running away from reality and history when by a phrase we attempt to charm away such contradictions.

On the other side:

1. The word "Unitarian," dear as it is to us, is sectarian, and does not indicate our principles, which are universal, nor our method, which is freedom. It does indeed indicate our position on one great controversy; but for our attitude on other questions now before the world and destined to remain there, it is inept and not only does not describe us, but misrepresents us.

2. We can not with any hope of success invite free spirits outside our body to stand with us on a platform called "Unitarian," a word of the past; we can with the designation "Liberal," a word of the future. One term holds us to an episode, however important a one; the other summons us to a vocation larger than that earlier day could know.

3. If we must take this step—costly to many, no doubt—we shall give a fruitful example to other Churches that are obstructing the work of Christianity by clinging to sect names that are superannuated; and shall be pioneers in showing the way to the final division of Christians to which all lesser divisions must one day be reduced, Orthodoxy on the one hand and Liberalism on the other. We shall die as Unitarians in order more richly to live as Liberals.

To this sketch of the argument I will add a few less impersonal words. If we merely rubbed out one name and wrote another in place of it, we might not achieve much; but if we put forth a noble and daring proposal, a profound idea, a constructive program, and made our abandonment of "Unitarian" a token of our unselfish devotion to this idea and program, we might well achieve a great deal—might, in fact, do a historic service to the Christian religion.

Suppose, for example, we outlined to the world in solemn pronouncement the only possible basis of such Christian unity as is practicable; suppose we called Liberals in any quarter and in every Church into conference; suppose we tried to work out with them a foundation for worship and co-operative endeavor for mankind on the principles of Christian simplicity and fervor and then appealed to all free men and women to help us carry through this reconstruction by the gradual formation of a great Liberal fraternity; and, finally, suppose that, though this call and challenge proceeded from us, we declared that we had no wish to vaunt ourselves or to assume the first place, and that in testimony of our wish to serve so great a cause we were willing that our very name should be forgotten, and that henceforth we should be Unitarians no more, but Liberal Christians—suppose all this done wisely and courageously, and I think that the Christian world would be thrilled as no word from Lambeth or Rome has ever thrilled it. And even should it be that but few Liberals from outside answered our invitation, still would our new name be a title of honor as marking our glorious defeat in a cause that must one day win.

Put some significant and noble act into and behind our change of designation, make our valedictory to the great word "Unitarian" a sacrifice for something holier than a name, and I shall welcome and acclaim it.

Again the editor of the *Register* in commenting on Dr. Sullivan's article pushes the practical side of the question to the front.

The Laymen's League is spending thousands of dollars on Dr. Sullivan's mission. Can he bring not only crowds to hear his sermons but can he bring members into the church? Can he help build an efficient instrument for the promotion of free religion?

"The country is teeming with believers who are already one with us. Our task is not so much to convert people to the truth of liberal religion as it is to affiliate those who are liberal so that we may carry on the work with power in the world. They will not join a Unitarian Church."

Dr. Elmer S. Forbes of Boston and Dr. George Batchelor, for fourteen years editor of the *Christian Register*, both have written in favor of a change.

Dr. Forbes said:

I read with great interest the letter signed by Mr. Snow and Mr. Williams in the *Register* of Nov. 16 and find myself in accord with them in wishing to drop the name "Unitarian" from our formularies. It seems to me absurd to call ourselves by this name, just as it seems absurd to me for others to call themselves

"Trinitarian." Both names are relics of an ancient controversy over the nature of the Godhead which never has been and never can be finally settled. It is a subject upon which it is safe to say that no human being can have any knowledge whatever. Yet we, a group of undogmatic churches, bear a name which expresses a clear and definite judgment upon this mooted question—a question upon which even angels, if there are any, might hesitate to speak so positively.

Can anything be more foreign to the genius of our free churches? Can anything be more preposterous than that we, the churches of the free spirit, should bind ourselves by a name more dogmatic than that of any of the great churches of Christendom? Dogmatic Unitarianism is every whit as objectionable as dogmatic Trinitarianism—more so, indeed, for we are always proclaiming from the housetops that we are emancipated from the bonds of creed and dogma. Let others, then, do as they please; but for ourselves, let us drop the name "Unitarian" and forget it. It misrepresents us, hampers our work, and, I believe, cramps our expression of religion.

If we could get rid of the Unitarian name, I should not care much what took its place. Some of our friends like to call themselves "Liberal Christian" and their church the "Liberal Christian Church." Personally I think the name of "Free Church" better. It avoids the connotation of the word "Liberal," which too often means loose, flabby, or a falling below standard, etc. The term "Free" also has some objectionable implications; but even so, it seems to me stronger, more appealing, and in every way more vital than "Liberal," although this is so much better than the name it would displace that I could be content under it.

This question came up several years ago and was gently put to rest. That it has cropped up again is a healthy sign, and sooner or later I believe a change is bound to come.

Dr. Batchelor writes as follows:

"Are we, then, so soon forgot?"

Your correspondents, Rev. Sydney B. Snow, and Mr. Murray E. Williams of Montreal, should be reminded that in 1875 Dr. H. W. Bellows of New York was editor of the *Liberal Christian*, the New York organ of Unitarianism. Had that title been adopted by our National Conference, our fellowship would have been enlarged by the many thousands of Liberal Christians in all denominations.

Is it too late to step to the front and regain our lost leadership?

The other side was presented in a recent issue of the *Register*. Frank Fay Eddy wrote from Eugene, Oregon, as follows:

Unitarians are the most uncompromising among the liberals, and Unitarians have zealously scattered the seeds of liberalism and incidentally reaped the persecution involved. But after all, Christian liberalism is a much wider and more inclusive thing than Unitarianism. And right there, it seems to me, we have suggested the difference between Unitarianism and liberalism. It is a difference in psychology and temperament. One can not be a Unitarian without also being a liberal. But nine out of ten liberals are by no means bold enough in their thinking, sufficiently "tough-minded," to use the phrase of Professor James, to be Unitarians.

Liberalism is undoubtedly honeycombing Orthodoxy. It is modernism becoming articulate. But it is yet a vague, drifting, compromising tendency. The present movement of the reactionaries of the Protestant churches which we know as Fundamentalism, with its insistence upon Biblical standards, will probably make this liberalism more outspoken, even though the first effect seems to be toward driving the liberals into cowed silence.

When this liberalism or modernism becomes definite enough to assume something like an entity, there is no question but that we shall find fellowship with it, whether or not we are merged with it. Then we shall receive the honor properly belonging to spiritual pioneers. This yeast of liberalism is now kneaded into the religious dough. Let it work. Meanwhile let us work at our old job of showing the world the fruits of spiritual freedom, of exemplifying that unity in and through diversity of which President Eliot spoke in his anniversary address.

"Unitarianism" means something. "The Liberal Christian Church" would mean nothing much until we endowed it with a new spiritual heritage; that is, it would mean nothing positive, but it would mean negatively that we made the gesture of renunciation toward the finest tradition in religious history. It could only involve a deal of useless explaining, and the net result would be to scare some of the rabbit-souled semi-converts like the Anglican mentioned in the letter of Messrs. Snow and Williams by discovering to them that their liberalism meant about the same thing as Unitarianism.

"The shock troops of modernism" properly describes Unitarianism, to my mind. Like the famous Legion of France our numbers come from everywhere and our heroes lie on countless battlefields. Should we not have an *esprit de corps* in our organization? Would it do us any good to renounce shamefacedly the deeds of our heroic spiritual predecessors?

Unitarianism logically ended the age-long controversy waged about the person of Christ with the acceptance of a purely human conception of Jesus. Unitarianism means that. Well, let it mean that. Not until Christian liberals in all or any folds emerge enough from their cloudy mysticism to see that a human figure must replace the crucified God, the Christ of theology, will they escape from the limitations of an irrational supernaturalism.

Although we are connected with Christianity, spiritually we find ourselves in harmony with a liberalism which has its roots in India, Japan, and everywhere that spiritual freedom has triumphed over forms and creeds and superstitions. So why preface this coveted new name with the adjective "Christian?" The liberalism we respond to is wider than Christianity.

Our day of recognition is surely coming. Our mountain is really coming to us. It can not be long now until there is a working association of Churches dominated by liberalism. Any such reorganization of Protestantism will not only accept Unitarianism into fellowship, but will do so with honor. For my part, I am a little skeptical of any evangelism designed to build up Unitarianism which would give the desired convert a dose of soothing-syrup before proffering the tonic.

"Unitarianism" is a good name. It belongs to a fighting clan. In its name we have made history. It would do us little credit to now disown it.

Wm. Howell Reed of Tufts College had this to say of "Liberal:"

There may or may not be good and sufficient reason for abandoning the traditional name of our denomination, but if we do so, I venture to express the hope that we shall not substitute for it a name which is both vague and self-laudatory.

The word "Liberal" is in my opinion objectionable when spelled with a capital because it is essentially an adjective expressing an opinion rather than an indisputable fact. Let us not assume it as a title, but wait until others apply it to us as a term of approbation.

Louis W. Riggs of Yarmouth, Me., added this emphatic comment:

It is assumed by those who wish to discard the word "Unitarian" for some other name, that multitudes of liberal people would flock to the Church with the new name. Would they? Is it not possible that we have greatly overestimated the number of really liberal people in Orthodox churches and outside of all churches?

What success have other Churches had in discarding a name? Friends and New Jerusalem Church members are still called

Quakers and Swedenborgians, respectively, by the majority of people.

The ridiculous name "Methodist" does not hinder the growth of that grand Church, which, were it not for its hierarchy, would be the most liberal of the Orthodox Churches. Instead of trying to discard the name, they have made it honored the world over.

The name "Unitarian" means what we actually put into it. To-day it means, among other things, that a member of a Unitarian Church may consistently believe the Orthodox doctrine of the Trinity if he thinks the evidence warrants such a belief. We are not obliged to believe what our opponents tell us we must, or ought, simply because of the dictionary definition of a name they gave us a century ago. Change of name would not change us or the world's idea of what we believe and teach, but would tend to make us the laughing-stock of all.

During the past three years we have had a glorious revival in the Unitarian churches. Let us have more of the same or of a better sort, and not waste our energies over an utterly futile change of name.

Universalists have been watching the debate with interest. Various comments have been received at the *Leader* office.

One layman said: "The whole thing is futile. They will be hated and we will be hated by the Orthodox as long as any of us are alive."

A clergyman with more faith remarked: "We are in the same fix as the Unitarians. We have a great name but nobody takes it for what it really means. It indicates to ninety-nine out of one hundred nothing at all 'universal' but just an old sectarian fight about everlasting hell. We would be better off without it."

Other Universalists debating the matter informally agreed that we would not get far changing the name, but that when the time comes for real liberals to get together in a new "United Free Church" or "Liberal Christian Church," the Universalists will not be left out as a "Wee Free" band of dissenters.

* * *

OUR BROADER FELLOWSHIP

Vincent E. Tomlinson

AT our recent National Y. P. C. U. Convention and in our papers of late there has been quite a little exhortation that we should take active steps to come into closer affiliation with our Unitarian brethren and thus broaden our fellowship. The spirit of this is excellent and no one would wish to say a word to discourage it. We should be living on friendly terms with every one.

The only warning I would utter is that in this new day we should not narrow our fellowship in any way on the plea of broadening it. As a matter of fact the old classification of churches into "Orthodox" and "Liberal" seems to signify very little to-day. It stood for something a generation ago, but not now. Now the test applied to churches is: Are they positive in their message or negative? Are they constructive in their work or destructive? Are they progressive in their spirit or reactionary? Under this test we find forward-looking churches and ministers in all households of faith. The Congregationalists have many such. With such leaders in recent years as Lyman Abbott, Washington Gladden and George A. Gordon it would be impossible for it to be otherwise.

The Episcopalians have many such, as would be expected of the Church of Phillips Brooks, Dean Hodges, Bishop Lawrence and countless other gentlemen and scholars.

The forward-looking wing of the Baptist Church won out at their last National Convention in Indianapolis, and why not, with such peerless truth-seekers as Harry Fosdick, President Faunce, Shailer Mathews and others?

The *Christian Century*, one of the most progressive religious journals of the day, while undenominational, had its origin, if I am rightly informed, in the Disciples of Christ Church.

So we find it with many pastors of Methodist, Presbyterian and other churches whom we meet. They are not hidebound. They are prophets of the new day, and all the more deserving of recognition because they have had to grow out of narrower faiths.

My contention is that as Universalists we should fellowship them all and encourage them all. That we should not make the mistake of tying up to one group and miss the larger fellowship.

* * *

FOR A UNITED CHURCH

To the Editor of the Universalist Leader:

Mr. Snow, of the Church of the Messiah, Montreal, has urged upon the Unitarians that they adopt the name Liberal.

There is one valid objection to the suggestion: obviously the Unitarians are not the only religious liberals, and would be guilty of conceit in taking unto themselves such a name, descriptive of a movement far larger than any single fellowship.

The suggestion, however, seems to us to afford an excellent opportunity to bring forward a proposal to give up old names all around, and build, together, a United Liberal or United Free Church.

As ministers of Universalist and Unitarian churches we believe that most of our people are ready for such a step forward. We are all heartily sick of the denominational lines which divide us in our traditions, in our loyalties, in our work, and in our fellowship. It is not difficult to see why religious conservatives find difficulty in church union, but what is the reason why liberals do not work together as one?

There is no sufficient reason. Let us unite. The year 1923, with its biennial conferences, offers an excellent time for an appeal to be made to all liberals to come together and to build together a broad, inclusive fellowship.

There are difficulties, many of them. We realize that even a union of Universalists and Unitarians must mean the working out of various problems, legal, financial, administrative. But we believe that these problems can be solved if we earnestly set about to solve them. If we will to bring into being a United Church, the thing can be done. For the sake of our common cause of liberal religion, let us do it.

Arthur E. Wilson,
Minister First Universalist Church.
Frank O. Holmes,
Minister Harvard Street Unitarian Church.
Cambridge, Mass.

FAIR PLAY AND THE TURK

To the Editor of the Universalist Leader:

My attention has been called to Mr. H. E. Latham's letter on page 19 of your number of Dec. 9 asking for "Fair Play to the Turk." The writer has lived in Turkey for a good many years and has studied the situation there somewhat thoroughly at close range.

While it is true that there are a good many fine men among the Turks, who deplore the terrible things their Government has sanctioned and their army has done, yet the fact remains that these awful massacres and deportations are thoroughly authenticated by eye witnesses.

When Mr. Latham talks about "fair play" he should remember that the Turk has had many chances to reform, and especially since the Crimean War seventy years ago. How many times have reforms been urged upon him by the Powers since the Treaty of Berlin in 1878! But they have been reforms on paper only and were never carried out.

The writer must admit that there have been atrocities committed by the Turks, Greeks and Armenians in some cases. It might be said that the Turks have committed atrocities on the wholesale while the Greeks and Armenians have done it by retail. The facts are these: The Turks have been following a definite policy of extermination of the Christian peoples within their bounds, and even the Jews have not escaped. They want a homogeneous Turkish population and they are getting it by killing off, or driving out, the Armenians, Greeks and Jews in Anatolia. Meanwhile they are enriching themselves with the houses, lands and other property of the peoples who are being expelled. However, this will have a serious effect on the economic life of Turkey, for she has destroyed the intelligent, agricultural, commercial, and industrial elements in the country. She has "killed the goose that laid the golden eggs."

Mr. Latham should remember that in all probability the Greeks and Armenians who have committed atrocities (and the number is insignificant compared with what the Turks have done) were men whose relatives were killed by the Turks previously, in some cases murdered before their very eyes, or whose women folk were carried away to Turkish harems. While such action on the part of the Greeks and Armenians is un-Christian and never to be condoned, yet it is pretty hard to blame any red-blooded man for taking vengeance after such treatment of his dear ones, when the opportunity comes.

If Mr. Latham will study the original Turkish Government documents and also the documents of eye witnesses, which are found in the *New York Times Current History Magazine* during the last two or three years, he will have ample evidence to convince him that the Turk has been too leniently treated and judged.

He mentioned Lieutenant Perry's visit to Smyrna as a guest of Nureddin Pasha, the Turkish governor of Smyrna, and the Lieutenant's testimony regarding the Turk. I am sure that if Lieutenant Perry had lived in the empire for, say, ten years, his verdict would be entirely different; for he is reporting a Turkish viewpoint only. The Turk is a past master at deception and deceives almost every one whom he entertains. No one can be more of a gentleman than the Turk when he is entertaining his guests. In fact, he is quite a different being when a host than he is as an official or an army officer. I say this advisedly. No one loves the Turk more than I, and no one wishes more earnestly that he may become converted to Christianity. I am convinced that there is no hope for the Turk politically, economically or religiously until he is weaned away from Islam. That can never be until his power is taken away and he has been thoroughly humbled in spirit.

Samuel Anderson.

Los Angeles, Cal.

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"A FRIEND BEHIND A FROWN"

THE letter printed below, from a minister of our faith, was marked "personal." We wrote asking permission to print it anonymously in order that this particular standpoint might be made clear.

We received the permission in a letter from which we quote the following sentences:

"I can not see how my former note can bring any consolation to you or comfort to your *Leader* readers in case that they are utterly opposed to the Klan. Perhaps you think that your Catholic friends and apologists, upon reading my letter, may come to your rescue with kindly words for your courage in placing my personal censure of you in your paper. Well, brother, do what you like with my letter, which came hot from my heart. Believe me, a friend behind a frown."

The letter follows:

> "I was amazed and deeply saddened to find the last issue of our *Leader loaded* with Catholic propaganda.
>
> "The editorial on Cardinal Gibbons was far-fetched and very repugnant to most of your readers, I believe, for Gibbons *really* was the narrowest possible type of Catholic. He was rightfully designated 'Slippery Jim' because of his evident success in hoodwinking Protestants, like yourself, into believing he was a broad-minded churchman.
>
> "Read his 'Church of Our Fathers.' It is the most *bitter, bigoted,* book that I have ever read. It contains no mercy or charity for heretics—those outside the Catholic communion.
>
> "It is past my comprehension how you could have been moved to quote that *slick* Cardinal in the manner that you did.
>
> "Then, when I read the article on 'The Catholic Church in Europe,' I became *absolutely disgusted.* Why did you place such a pure piece of Jesuit propaganda in our respected *Leader?* This Horton, whoever he is, was but clay in the cute hands of some cunning Catholic who miserably mesmerized him until poor Horton saw black as white.
>
> "Oh, how disgusting and discouraging it was to have that silly, false stuff soil the surface of two pages in our *Leader!*
>
> "Then, capping the climax, my eyes gazed upon that disreputable, dirty rhyme designated 'Doomed.' What were you thinking of, van Schaick, by polluting the pages of a paper made most readable and respectable by those magnificent *Protestant* ministers, Emerson and Bisbee, with such a damnable attack on a country-wide fraternity of splendid Protestant Americans?
>
> "Your first act since taking editorial charge of our *Leader* was to transform it into another *Pilot, Sunday Visitor,* or *Western Watchman.* I am heartsick over it.

If you intend to continue in the line you have begun, God have mercy on Protestant America and on the Universalist Church in particular."

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THE PARABLES OF SAFED THE SAGE

The Parable of the Cash Register

I VISITED a Cash and Carry. And I bought a package of Breakfast Food, and nine Bars of Soap, and divers and sundry other things, and I slipped the Cashier a Bill, and she rang up my fare on the Cash Register, and handed me back my Change.

And I stood and watched the Cash Register, and how the girl Operated it.

And I spake unto the Proprietor, and said:

That is very wonderful, and it seemeth to be Perfect. And it must needs be at night that the total record shall exactly correspond with the Cash on Hand.

And he said, Thou hast another think coming. If at the close of a busy day, the amount of Cash should exactly equal the amount recorded, we should think it an Interesting Coincidence. If it happened two days in succession, we should be Surprised. If it happened three days in succession, we should be Suspicious. And if it happened for a full week, we should Fire the Cashier.

And this surprised me.

And he said, Behold now a few purchases. The man now at the window hath bought goods to the value of 42 farthings, and he handeth in the half of a silver shekel. The machine ringeth up 42, and the Cashier handeth him back eight farthings. And now cometh a lad who had bought to the value of eighty-three farthings, and he handeth in a shekel, and the register showeth 83, and the Cashier handeth him back 17 farthings. And that woman buyeth to the value of a shekel and sixty and nine farthings, and the register showeth that amount, and the Cashier handeth back three shekels and one and thirty farthings. So far as we can see, she hath made no mistake, and if she had done so, the customers would probably have noticed it. But it is not in the nature of the Human Mind to make such subtractions all the day long and never make a mistake. The machine is too stupid to err in the addition, but the human mind is too intelligent not to make mistakes in the subtraction. If the Cash Register doth always agree with the cash, it is because the Cashier hath been counting up toward the end of the day, and making change a few times with the drawer open, and pocketing the difference. Our Cashiers are experienced and honest and good; and we value them more because they do not make many mistakes, and if they make a few mistakes, and make them not always on the same side, then do we believe them honest.

Now I considered the kinds of perfection and I knew that whatever kind of perfection shall ever be attained by man must be other than Mechanical or Mathematickal Perfection. And I considered this, that He who knoweth our frame and remembereth that we are Dust may even set some sort of moral value upon mistakes that are honestly made, but which show to God that we are doing our best. For God could have made a world of Moral Cash Registers, but He seemeth to have preferred to make Man.

THE DREGS OF HELL

S. E. Franc

APROPOS of a recent article appearing in the *Leader* entitled "Some Black Marks against Massachusetts," written by Miss Dorothy Hall, let me voice my ideas and sentiments on the subject, which in a way re-enforce everything which Miss Hall has to say against that blot on the escutcheon of Massachusetts—the Charlestown State Prison. First, isn't it a surprising thing that this institution, which has been known for years to be lacking in the very fundamentals of prison reform, weathers every attack against its intrenched wrongs and privileges? What interest, we ask, is back of this brazen attempt to retain the prison in Charlestown and to prevent the citizens of the state from possessing a modern institution in some country district where there is some chance of re-establishing the unfortunate ones who fall by the wayside? In such a crime-promoting stockade as the Charlestown State Prison how can we fulfil the Master's injunction, "He hath sent me to heal the broken-hearted, to preach deliverance to those in jail, to set at liberty them that are bruised?" Paraphrasing words found in Edwin Markham's "Man with the Hoe," we ask: How will it be with this state

> "When this dumb Terror shall reply to God,
> After the silence of the centuries?"

Bishop Lawrence is only one of many who have said, "How long, O Lord, holy and true," shall this abomination continue? His words bear repetition: "When will that dungeon fit only for the Middle Ages, the State Prison, be razed, and the men who are the wreckage of society, the Church's wreckage (God forgive us), be given a house not of despair but of hope?"

If Christianity teaches us anything it ought to teach us that material forces will never produce moral victories. We must touch the heart. Do we dare trust the heart? Do we dare to be Christians? That's the rub. The heights of heaven declare there is hope even for the dregs of hell. Can we presume to believe otherwise?

The Church has come in at the tail end of many good causes and has reaped a posthumous glory from the struggles of many valiant saints. Would it not be fitting the genius of the Universalist Church to take a corporate and aggressive stand in this needed reform of our State Prison? Would it not be worth while at our next State Convention to have a speaker who could voice the cry of these inarticulate ones, and then to take some action that will bring before the public the absolute necessity of something being done?

* * *

THE FUTURE LIFE

To the Editor of the Universalist Leader:

Upon reading the article in November 25 *Leader*, "What About the Future Life?" I decided as a member of the Universalist church of Gardiner, Maine, that I did not know much of the beliefs of our Church. It seems so absurd, I can not realize that the answering party could mean what was printed.

If the party asking the questions would write to Unity School of Christianity, Tenth and Tracy Ave., Kansas City, Mo., I think they would gain a great deal of knowledge, also the editor

might help thousands by getting some of Unity literature, and asking for permission to reprint it in the *Leader*.

They are a non-sectarian society, calling their lessons and teachings simply lessons in Truth, and that is what they certainly are. It is as nearly like Universalism as it could be only more to it, and everything is so much clearer and plainer. To me all the Heaven there is is what we each one make for ourselves here on earth. When a child is born the spirit of God comes into his body temple, and when a person dies that same spirit goes back to God the one Great and Only Spirit. The only way and place we shall ever see or meet our dear beloved ones gone from this earth is in the great God Spirit. To me every kind of sinner will meet his punishment right here on earth, not sent by God upon him, but brought upon himself, by himself, by his continual sinning. When we misuse our body temple and do not live up to the laws laid down by Jesus for us to live by, we bring sickness, inharmony and death upon ourselves. God is not to blame for this, He wants every one of us to be happy and have everything that is for our good.

Perhaps this may not help at all, yet it may, and I certainly wish that the person that asked those questions might read this and also the person, "M. Coue," in this week's *Leader* (Dec. 2) could find great enlightenment in Unity literature.

I wish the editor would give this some thought.

Mrs R. P. Lasselle.

* * *

NATIONAL COUNCIL OF SUPERINTENDENTS

Isaac V. Lobdell

The 1922 session of the National Council of Superintendents of the Universalist Church convened in the Church of the Reconciliation, Utica, N. Y., Dec. 12-13. Superintendents present at the opening session were Dr. John Smith Lowe, General Superintendent; the Rev. C. F. Patterson, Michigan; the Rev. R. R. Hadley, Rhode Island; the Rev. James Houghton, Southwestern District; the Rev. L. R. Robinson, Mid-Western District; Dr. F. B. Bishop, Southern District; Dr. Theodore L. Fischer, Connecticut; the Rev. Milo G. Folsom, Maine; the Rev. George F. Fortier, Vermont; and the Rev. Isaac V. Lobdell, Ohio. Dr. G. D. Walker of New York and Dr. Leroy W. Coons of Massachusetts arrived later.

Dr. Lowe called the Council to order at 2.45 p. m., and after a few gracious words of welcome and appreciation asked the members to consecrate themselves anew to the tasks ahead in a service of Communion and Fellowship, which was impressively conducted by Dr. Bishop, assisted by Mr. Robinson.

The president, Dr. Lowe, submitted to the Council his fifth annual message, a most comprehensive and inspiring document. The message noted with gratification the development of the idea and system of the Superintendency, from its inception about twenty-five years ago, until to-day. "It deserves and must command the highest type of ability. The Superintendent in our denomination is no longer a mere errand boy or office clerk. He holds a place of dignity and ever increasing influence." But, continued Dr. Lowe, "that we may conserve all that has been gained and still further expand the Superintendency system and idea to a point where both will be pre-eminent, the influence we acquire and the power delegated to us must never be abused in the slightest particular. We are essentially a free and independent Church and the fundamental genius of our Church will not change. If the Church takes counsel of the Superintendents the Superintendents will do well to take counsel constantly of the Church." Speaking of the status of the Church Dr. Lowe declared: "We are making encouraging progress. We are better organized and more thoroughly co-ordinated as a working body than ever before in the history of our denomination. Our home and foreign missionary enterprises are supported by larger sums of money and by a greater number of churches and individuals. Slowly but surely we are finding ourselves as a Church." The message submitted to the Council for consideration a number of matters of vital importance to the future welfare of our Church. The report was enthusiastically received. It was referred to the Committee on Recommendations which later embodied the suggestions in a series of recommendations.

As the banquet hour approached the Council recessed and on reconvening Wednesday morning the Rev. Milo G. Folsom led the devotional service, after which Dr. Lowe spoke happily in appreciation of the various members of the Council and introduced the new Superintendent from Massachusetts, the Rev. Leroy W. Coons, D. D.

Communications from the General Sunday School Association and the National Y. P. C. U. were read. The report of the Committee on Organization of New Universalist Churches was received and action deferred, as the matter was to come up in connection with other business. Considerable time was given to the reports of the various Superintendents, but the inspiration derived fully justified the time consumed. Occasional dark spots were noted but the reports as a whole indicated a very healthy condition.

On recent programs the president's message has come at the opening session. In view of the importance of the message to each member of the Council it was voted to have it given at the Wednesday morning session, when there is a full attendance. It was also voted to meet biennially, alternating with the General Convention, and subject to special call by the president.

The Rev. George F. Fortier of Vermont and Dr. G. D. Walker of New York told of the trip through their respective states with the Murray Lecturers. They declared the tour well worth while and felt with the experience gained the Lectureship could be made still more effective.

The report of the Committee on Recommendations expressed sympathy with and approval of Dr. Lowe's splendid vision of our task as a Church, and submitted recommendations: That a pamphlet be issued giving suggestions to pastors and parishes on how to prepare for the coming of a denominational official, state or national, so as to secure the greatest possible benefit from such visit. 2. That State Conventions so change their By-Laws that the office of State Superintendent shall become a part of the corporate life of the organization. 3. That State Conventions adopt plans for building up endowment funds such as an Administrative Fund, a Superintendency Fund, or a Field Worker's Fund. 4. Commending the efforts of the Ministerial Welfare Commission appointed by the Trustees of the General Convention and pledging hearty co-operation. 5. That all dates for Conventions be so planned as to bring adjoining State Conventions as near together as possible. 6. Commending the Trustees of the General Convention in their endeavor to work out the simultaneous campaign and the budget system. 7. Commending the work of the Comrades and congratulating them on their great venture of faith in the campaign for our two great Memorials and pledging hearty support and co-operation. 8. That a Home Mission Board be appointed, to consist of the Council of Superintendents, and that all propositions for home mission work involving the expenditure of General Convention funds have first the approval of said Board. 9. Commending the public installation of State Superintendents and congratulating Massachusetts in establishing such a wise precedent in the matter. 10. Requesting the General Superintendent to furnish each Superintendent a directory of ministers. 11. Endorsing the campaign for the National Memorial Church at Washington, and the Perin-Cate House in Tokyo. 12. Extending greetings and best wishes to Rev. George E. Leighton, D. D., Rev. Thomas Chapman, and Rev. F. W. Whippen, former members of the Council. 13. Expressing appreciation to the pastor, Rev. L. C. Nichols, and the people of the Utica church for their most hospitable entertainment. 14. That resolutions and minutes be typewritten and a copy furnished each member of the Council. 15. Recommending the revision of the Fellowship laws to meet present conditions, but urging the strict enforcement of present laws, especially with regard to matters of transfer and ordination.

The recommendations provoked interested discussion and with the exception of No. 7 all carried unanimously.

Greetings were sent to Dr. Ayres and the Secretary was directed to send a copy of reports and recommendations to the

Committee on Official Reports of the General Convention. All officers of the Council were re-elected.

Tuesday evening the ladies of the Utica church served a sumptuous banquet at which each Superintendent was called upon for brief remarks. On Wednesday evening a public meeting was held in the church with splendid addresses by Dr. Coons of Massachusetts and Dr. Lowe, General Superintendent.

With adjournment Thursday noon the Council of 1922 came to an end. A veteran Superintendent with the perspective of many Council meetings declared it the best ever held. Surely in its vision, in its enthusiasm, and in its accomplishments it will be difficult to surpass.

* * *

WHAT IS A LIBERAL?

He isn't a radical and he isn't a conservative: he isn't red and he isn't white. He's pink, a middle-of-the-roadster, a compromiser, a safe-and-saner.

At least that's the popular conception of him.

And it's pure bunk.

It is time the liberal defined himself once more. He has to do it frequently, for his mantle is a popular one, always coveted and often appropriated by rivals. "Most of those who now pass as Liberals are Tories of a new type," wrote Herbert Spencer!

The distinguishing traits of the liberal are—his passion for human liberation, and his faith in knowledge as the means to emancipation.

The liberty he seeks may be religious liberty, or intellectual or political or economic or esthetic or moral or physical liberty, or any other kind, or all kinds together. But if he is a true liberal he will look to the ever expanding fund of human knowledge as the sure and adequate agent for its attainment.

No man, therefore, who looks with equanimity on any form or manifestation of slavery can rightly be rated a liberal. Superstition, bigotry, intolerance and prejudice—whatever enslaves, be it chains or dogma, the liberal opposes for all he is worth.

Now your true radical and your true conservative both live by dogma. One cherishes the dogma of things as they ought to be, the other of things as they are. Both essentially are absolutists, both regard knowledge (their knowledge) as complete, final and sufficient. To the liberal, knowledge is forever on the make.

It is entirely conceivable that a liberal and a radical might agree on a given program or policy. Or a liberal and a conservative. It is equally conceivable that a pair of liberals might utterly disagree. Classification of liberals on the basis of program is meaningless and impossible. "Freedom through Truth" is the liberal's motto. But he alone determines what for him is true.

America was founded by liberals; liberalism is the essence of true Americanism.—*John Jordan, The New Republic.*

* * *

PROVIDING A HAVEN FOR NEAR EAST REFUGEES

The sympathy of the Christian forces of America for the persecuted minorities in the Near East is now directed toward finding some plan for the admission to the United States of homeless refugees from Turkish territory. Already at Ellis Island there are Armenians and Greeks who have been driven out of Asia Minor and who are denied admission to our country on the ground that the quotas for these groups for the year 1922-1923 are already full. According to the best estimates, the refugees from Turkish territory already number about 700,000 and may become 1,000,000.

Representatives of the Near East Relief, the Young Women's Christian Association, the Missionary Boards, the Federal Council of the Churches and other Christian organizations, after having studied the matter carefully, have reached the clear conclusion that the only solution of the tragedy is for special legislation which will enable our nation to deal with the present emergency. It is obviously impossible for Greece alone to carry the whole burden of these hundreds of thousands of refugees who have been driven from their own land and left upon the doorstep of the world.

In seeking some means by which America can help to care for these victims of ruthless oppression, it is important, of course, to guard against breaking down the principle of restrictive legislation on immigration. At the same time, it is equally clear that the Christian forces of our country are not willing that legislation on this matter should be so rigid and inflexible as to prevent America's dealing in some practical way with such an unparalleled emergency as confronts us in the Near East to-day.

The Federal Council of the Churches, through its Administrative Committee, has taken the ground that, at least in the case of refugees who have relatives in this country and who meet all the requirements of the immigration laws, entrance should be allowed for a limited period. The resolution reads that "the Federal Council of the Churches urges the Administration to take appropriate action to prevent the exclusion of those refugees from Asia Minor and Thrace now at our ports of entry and to make possible for a short time the admission of a limited number of such refugees, in excess of quota, coming to families who shall guarantee that they shall not become public charges."

A bill now in Congress known as the Keyes-White Bill, entitled "An Act to Permit the Admission into the United States of Refugees from Turkish territories," was prepared in consultation with representatives of the "Conference on Immigration Policy" made up of persons connected with the denominational agencies carrying on work among foreign speaking peoples in this country, the Young Women's Christian Association and several social agencies. This bill provides that the Commissioner General of Immigration shall be authorized to admit, in excess of the existing quotas, refugees from Turkish territory whose admission is applied for by a relative who is already a citizen of this country. Relative is defined as meaning a relationship as near as that of niece or nephew, uncle or aunt.

Church members who are anxious that our country should adopt a humane policy with reference to the Near East refugees can help greatly by letting their representatives in Congress know that they are heartily supporting this measure or some other plan which will be effective in providing a haven for at least some of those who have fled from the Turkish sword.

* * *

NEAR EAST RELIEF

The following contributions, covering the time from Nov. 1 to Dec. 15, were sent directly to the office of the Secretary of the General Convention:

Arlington, Mass., Mission Circle	$ 20.00
Arlington, Mass., Church	25.00
Medford, Mass., Anna L. Tucker	10.00
Bangor, Maine, A Friend	200.00
Poughkeepsie, N. Y., Helen W. Landon	25.00
Providence, R. I., Marion L. Gardiner	5.00
Yarmouthport, Mass., Phebe Davis	3.00
Central Falls, R. I., Sarah A. Jerauld	50.00
Lavonia, Ga., Mrs. M. L. Wood	5.00
Morristown, N. J., Dr. and Mrs. H. N. Dodge	25.00
Philadelphia, Pa., Mr. E. M. Waller	15.00
Driggs, Ark., Mrs. H. J. Driggs	5.00
Provincetown, Mass., Universalist Evening Meeting	5.00
Seneca, Kansas, Mrs. J. F. Overmyer	3.00
Edgewood, R. I., Mr. H. D. Goff	5.00
Hokoben, N. Y., W. W. Wilcox	5.00
West Somerville, Mass. (Mrs. L. A. Cutler, and Mrs. C. E. Wallis)	3.00
Bowdoinham, Maine, Mrs. Ella C. Adams	5.00
Oxford, N. Y., Mrs. E. A. Richards	1.00
Danville, N. Y., Mrs. L. F. Powell	10.00
Riverside, Cal., Rev. W. C. Selleck, D. D.	100.00
Bridgeport, Conn., Universalist Church	45.73
Somerville, Mass., Third Universalist Church	20.00
Total	$590.73

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

PEACE

Peace to the ship that, spite of winds and tides,
After long tossing wins her port again,
And under friendly shore at anchor rides.

Peace to the toiler with the hand or brain,
When, the long labor of the daytime past,
Comes dreamless sleep, to heal fatigue and pain.

Peace to the weary heart that finds at last
Faith after doubt, and trust instead of fear,
With all its care upon the Father cast.

"Peace on the earth"—yea, earth again shall hear
The angels' song—the night of dark distress
Shall vanish, and the day of Christ appear,
That knows no storm nor pain nor weariness.

Observer.

THE LITTLE PATRIOT

He was a passenger on one of the boats plying between Barcelona and Genoa. He seemed to be about eleven years of age; his clothing was shockingly ragged, and he was evidently traveling alone, for he sat apart from the rest of the passengers, regarding them every now and then with by no means a pleasant look on his otherwise handsome face. And he had good reasons for that attitude. Two years previously his father and mother, natives of Padua, had sold him, as they would a beast, to the manager of a company of traveling mountebanks. This man, by dint of beatings and starvation, had made the boy learn some circus tricks, after which they had toured France and Spain.

On arriving at Barcelona, the boy, reduced to a pitiable state by frequent ill-usage, had escaped from his tormentor, and sought the protection of the Italian consul in that city, who put him on board the steamer, with a letter to the chief of police at Genoa requesting that he might be sent back to his parents in Padua. He was the object of considerable curiosity and remark from the other passengers in the second-class cabin, some of whom questioned him, only to receive unsatisfactory and surly replies, so much had his hateful experiences saddened and irritated him.

At last, three of the passengers, by sheer insistence did unseal his lips, and then in an uncouth mixture of French and Spanish he told his story. This excited their compassion, and they gave him some money. The boy pocketed the coins, thanked his benefactors, somewhat sullenly it is true, but showing appreciation of their kindness. He then climbed into his bunk, drew the curtains, and kept very quiet, no doubt thinking about his affairs.

With the money he could buy good food, after two years of semi-starvation; he could buy himself a coat, after two years of rags, as soon as he arrived in Genoa, and perhaps the welcome he would receive from his parents would be a little more humane than if he arrived with empty pockets. That money seemed like a little fortune to him, and as he sat behind the curtains he felt more reconciled to his lot.

In the meantime, the three travelers sat at their table, drinking wine, and talking about their travels, the countries they had visited, and finally they began to speak of Italy. One began to complain about the hotels, another of the railroads, and then all three, becoming animated, found fault with everything. One would prefer to travel in Lapland; another said he had found nothing but swindlers and brigands in Italy, and the third that Italian working people did not know how to read or write.

"An ignorant set," repeated the first. "Filthy," added the second. "Thiev—" exclaimed the third. He was going to say "thieves," but he never finished the word, for at that moment a deluge of small coins came rattling about their ears, and falling on the floor with a resounding noise. The men rose in fury, only to receive another handful of money in their faces.

"Take back your dirty money," said the boy scornfully, "I will never accept charity from those who insult my country."—*Translated from the Italian of Edmondo de Amicis, by J. L. Dowson.*

* * *

COMFORT

As I sat by the fire,
Puss said to me:
"There burns the fire, man,
And here bide we.

"Four walls around us
Against the cold air;
And the latchet drawn close
To the draughty Stair.

"A Roof o'er our heads—
Star-proof, moon immune;
And a wind in the chimney
To wail us a tune.

"What felicity?" meoued he,
"Where none may intrude;
Just Man and Beast—set
In this Solitude!

"You in your sheep's-wool coat,
Buttons of bone,
And me in my fur-about
On the warm hearthstone."

Walter De La Mare.

* * *

SPEAKING OF FORDS

During a very hot spell a man was riding in his Ford with one foot hanging out over the door. A small boy, noticing this, shouted after him:

"Hey, mister! Did you lose your other roller skate?"—*Harper's Magazine.*

* * *

PRACTICAL

Mother: "Now, Willie, if you put this wedding-cake under your pillow, what you dream will come true."

Willie: "Why can't I eat the cake and put the pillow over my stomach?"—*Harlowtown Epworthian.*

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

"JUST LITTLE JETHRO"

He is one of our Sunday school pupils at Inman's Chapel, N. C. Wouldn't you like to become better acquainted with him, and with others, old and young, who make up this interesting community? You may, for their pictures all appear in a new folder—Joy in the Hills—which Miss Powell has prepared describing her work at Sunburst.

"I live in a little house,
But the door can open wide—
I live in a little house,
But the whole round world's outside."

This is just one verse of a poem which Miss Powell quotes in full in this leaflet which some one has enthusiastically termed "the best ever published by the Association." Three cents is the price per copy.

Another—The Faith Works—is a folder showing four good-sized pictures, two of Miss Powell with groups of children and two of the kindergarten as conducted there last summer. These are also three cents a copy.

A new map of North Carolina printed on a card 6 x 9 shows our mission points in that state and will be found invaluable for programs on North Carolina. These are two cents apiece.

Broadcasting Chattanooga—written by Rev. George A. Gay, the pastor of our church there—is a new leaflet. It is delightfully illustrated, telling of the growth of the work in this field during the past few years. Copies are three cents apiece.

HAVE YOU SEEN THEM?

"What *beautiful* pictures!" Such is the exclamation of every one who sees the new pictures of the Clara Barton Birthplace for the first time.

During the Christmas season these were sold principally to Guilds, but thinking there may be many Mission Circles as well as individuals who would like to own a set we are placing them at the disposal of all who care to purchase. The pictures are 3 3-4 x 4 3-4, finished in grey tones. The six views include two showing the front of the house, one of the latticed doorway, two of the sides and one of the rear, with the old maple trees forming an attractive setting.

These are selling for 6 cents apiece. They may be mounted and used effectively as supplementary material in Mission Circle meetings. Some one who is clever at making posters could use them for this purpose, the same to be placed in one of your church rooms to arouse interest in the plans for the Birthplace and to stimulate giving toward the Memorial Fund.

Order from the W. N. M. A., 176 Newbury St., Boston.

* *

A CORRECTION

In last week's article concerning the *Bulletin* an error occurred in the date given for its first publication. Instead of 1911, the initial copy appeared in 1913.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

GOOD MATERIAL FOR LESSONS ON THE NEGRO

Negro Picture Stories. Six pictures large enough to use with a class or a small school, with stories for each one. Price 50 cents.

The Magic Box. A book of stories portraying the home, school, church and community life of negro children in different parts of our country. Useful for telling to younger children. Interesting reading for Juniors. Price, cloth, 65 cents, paper 40 cents.

In the Vanguard of a Race. Twelve biographical sketches of negro men and women who have made good. Suitable reading for intermediates and seniors. Furnishes good stories for telling to these older groups. Price, cloth, 75 cents, paper, 50 cents.

All this material is in the Loan Library and may be borrowed for short periods. Borrowers should remember that many will be asking for these publications during the next two months, and keep them only a short time.

The new *Suffolk leaflet* is free and will be sent on application. It contains pictures and stories of real children in Dr. Jordan's school.

* *

MR. RATCLIFF ASKS

It should be given the emphasis of repetition that our Superintendent of Social Service is stressing the subject of charity during January. He desires that all pastors, superintendents and teachers shall impress the fact that helpful, intelligent giving is a prime element in good citizenship.

* *

GOOD HOPE IN ILLINOIS

The Illinois Sunday School Association reports (*a*) three new schools; (*b*) numerical increase in almost all schools; (*c*) perfecting of organization. At Joliet Rev. Lucy Markley was re-elected president and Miss Helen Line was made state superintendent, with the duty of visiting schools and giving encouragement and counsel.

Miss Markley is a marvel of energy and resourcefulness and, with her able associates, she will show us something worth watching.

* *

UNITARIANS INVITE OUR WESTERN FOLKS

The Unitarians are to hold a series of highly attractive and profitable institutes on the Pacific Coast and they cordially invite all Universalists to attend and participate on equal terms with their own people. The dates are: Los Angeles, April 19-24; Berkeley, April 26-May 2; Seattle, May 6-12.

* *

NEWS FROM NEWARK

Our Honor List received a sudden decided enlargement when the records came in from the Church of the Redeemer, Newark. It will be remembered that we are making a book in recognition of the faithfulness of all Sunday school scholars who have had perfect attendance for five years or more. Read this very remarkable list from Newark:

Twelve years: Vera Pearson.

Eleven years: John Whitehouse; Jack Kines.

Ten years: William Nolte.

Nine years: Robert Whitehouse; Edna Nolte.

Seven years: Richard Johnson, William Archibald, Gilbert Wickel.

Six years: Thelma Reinhardt, Burnett Reinhardt, Joseph Walring.

Five years: Charles Fowler, Paula Wickel, Alice Gauer, Walter Kossman, Roy Bedell, Florence Johnson.

Notice that more boys than girls get the honor in Newark. In how many schools does that hold?

Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 12-14. Oakland, Cal., and vicinity.

Jan. 14. Evening, Palo Alto, Cal.

Jan. 16. Tacoma, Wash.

Jan. 21. Tuttle Church, Minneapolis, Minn.

Jan. 28. Morning, Palmer, Mass.

Jan. 28. Evening, Amrad Broadcasting Station (Young People's Day service to be broadcast at 8.30 p. m., Eastern Time.)

* *

PLANS FOR YOUNG PEOPLE'S DAY

The observance of Young People's Day is so well established in the Church that it needs no argument to persuade any one of its value. The fact that the other organizations of the Church are following the same plan, calling for the observance of Laymen's Day in the autumn and Women's Day in the spring, and the further fact that the Unitarian Y. P. R. U. is now asking for a similar day in their church calendar, are abundant evidence of the wisdom of the plan.

For the fullest success of the day, the co-operation of the minister, the trustees and all the people is needed. Some ministers are glad to take a vacation for one Sunday and do nothing but sit in a pew. Others feel the burden of a message which they must voice. Young People's Day rightly observed is an opportunity for neither. While the minister may well sit in a pew during the service, the preparation for it may mean more work than the planning of a sermon. It would be easier for any teacher to lecture about a lesson than to get the pupils to learn and recite it. But it is the self-expression of the recitation which makes it a vital part of the pupil's experience. Similarly the most valuable work a minister does is not in the expression of his own religious experience, however eloquent and inspiring it may be, but in leading his people, and particularly his young people, in such expression of their religious experience as to deepen and vitalize it. And incidentally that expression of immature religious experience may be more helpful to the people, once in a while, than his word would be, because it comes closer to their own.

Speaking at the Baltimore session of the General Convention, Dr. Beresford said that the great incentive to the large number of young men who have entered the ministry from that church was the presence in the congregation of men of standing in the community. To preach to a congregation like that appealed to these young men as a man's job. It is so everywhere.

If, on Young People's Day, the older people of the church will give the encouragement of their presence and of every true word of commendation they can speak, the young people will not only be gratified, but their love for the church will be deepened, and perhaps some of them will be turned toward the ministry.

Money Talks

In a number of our churches it has long been the custom to turn the offering on Young People's Day, aside from the payments on pledges, over to the Y. P. C. U. This year, as last, the Union is asking all our churches to do this and asking the Unions to make it a part of the contribution to the work in Texas, where the opportunity for denominational advance so exceeds our ability to go in and possess the land.

This practical expression of sympathy with what the young people are trying to do is no more than any church can readily afford, and will be thoroughly appreciated by the members of the Union.

Let this Young People's Day be the best and the most generally observed of any in our history. The church of to-morrow will be built by the young people of to-day.

* *

THE GOSPEL ACCORDING TO BALTIMORE

A few years ago Baltimore had one of the good local Unions of the country. It was not large: one year it reported only fifteen members, but it was as active as any, and in some lines of work led all the rest. Then it went out of existence, and a post mortem examination revealed the fact that most of its members had married! This was fatal to the Union, but that did not matter, for the Union had done its work for this group of young people.

That does not sound like good news, but it is, when the rest of the story is told as it took place in Baltimore. For the church was wise, and instead of leaving these young people with nothing to do, it placed two of the young men on the board of trustees, giving them increased responsibilities and opportunities for service, while the young women, so far as their home duties would permit, were called upon for work in the women's organizations of the church.

And now the Baltimore Junior Union is about to graduate itself into a Senior Union, to prepare members of the board of trustees and officers of the Ladies' Aid who will be elected in 1933 or thereabouts.

Blessed is the church which gives its young people a chance, for that church has discovered the fountain of eternal youth and life and joy.

Blessed also is the minister who can work for and with a church like that, for he shall see and be satisfied, and when he has gone, his works shall follow him.

Stanley Manning,
Director of Young People's Work.
Somewhere in Kansas, Dec. 21.

For the Quiet Hour

"To make our neighbor love complete we must have Christ in a continual companionship."

Christ did not cause the broken meat to be gathered up till all were filled; we must not begin to hoard and lay up till all is laid out that ought to be, for that is withholding more than is meet.

Matthew Henry.

Christians should exercise a peculiar brotherly love and faithfulness toward one another, as having one Father in heaven and one inheritance, and in the bond of Christianity being of one faith, united in heart and mind. None may despise another. Those among us who are still weak, frail and eccentric in faith and morals, we are to treat with gentleness, kindness and patience. We should do by them as do the brothers and sisters of a household toward the member who is weak or frail or in need.

Martin Luther.

Man's unhappiness, as I construe, comes of his greatness; it is because there is an infinite in him which with all his cunning he can not quite bury under the finite.

Thomas Carlyle.

To increase in riches is to increase in temptation to indolence and self-idolatry, to external trust and vain-confidence, to misanthropy, monopoly and oppression. The only preventive or cure is the cultivation of a noble purpose, so noble, indeed, as to throw into contempt everything that is merely temporal and earthly.

Joseph Parker.

The man who lives by the Golden Rule is impartial toward himself, and hence is delivered from the principal source of error and injustice in dealing with others. The rule was given to brace us up on the weak side.

George P. Fisher.

Our error is in making ourselves our own center and thinking more of our claims on others than of our obligations to them. Christ teaches us that these are one.

Alexander McLaren.

"A man whose life is dominated by some supreme and all-controlling mission, bears the characteristic of great decisiveness. His days are not fretted away in aimless wanderings, in meandering explorations that yield no weighty product. Life does not go in mere living, but is concentrated upon some definite end. A great mission meets a man at the opening of his day, it regulates all the movements of the day and awaits him when he goes to rest."

Among Our Churches

New Hampshire Letter

Gorham.—A great loss has come to our Gorham parish in the death of the pastor, Rev. F. H. Billington. Mr. Billington had been in our fellowship for but a short time and his failing health r the past year or more had made it npossible for him to attend many of the eetings by which our ministers become cquainted with each other, so that peraps he was not well known to many of our inistry. In his parish, however, he had rmly established himself as a loyal, arnest and consecrated minister of Jesus hrist. He had likewise made a place r himself in the life of the town and had ecome a recognized leader in every move r the uplift of civic life. With his exmple of consecration before it, the parish an not think of doing anything else than ontinuing the work into which he put his eart. The Superintendent took charge f the services at Gorham on the first of anuary and it is hoped that a pastor will e settled at an early date. * * **Berlin.**—his parish likewise will suffer in the passg of Mr. Billington. Although it was enerally recognized that Berlin and Gorm each ought to have its resident pasr, yet at the time of the opening of e Berlin church it seemed advisable for time to draft the services of the Gorham astor. Mr. Billington generously reponded to the call and for nearly a year inistered to the people at Berlin. The utlook for the Berlin parish is not bright, s continued existence is problematical. t should have a resident pastor and make supreme effort to establish itself in the fe of this growing city. Whether it is ble to do this or not, it has at least had nother year of existence because of the fforts of Mr. Billington. * * **Portsouth.**—It was the privilege of the Suerintendent to take charge of the services t Portsmouth during the absence of the astor at the celebration in his former arish at Danbury, Conn. The reports hich came to him at that time are deidedly encouraging. There has been no pectacular growth at Portsmouth durg Mr. Cardall's pastorate and there as been no attempt to develop such a owth. However, a decided change over e conditions which existed at the time the Superintendent's former visit a ear ago is very evident. Congregations re larger and there is evident a much rger feeling of confidence that the Uniersalist church is to continue at Portsouth. The Sunday school has been rengthened and is a living organization. class of girls has been partly organized in e form of a Y. P. C. U. and contains some very promising material for the future. Financially the parish has won a decided victory. Notwithstanding the liberal aid given by both State and General Conventions, it was a question whether the parish after its period of idleness would be able to win through its first and hardest year of services. However, it came to the annual meeting with all bills paid and with some small balance. The every member canvass resulted in gains over the previous year and the financial outlook is decidedly hopeful. Perhaps the gain in community recognition is as significant as any feature of the situation at Portsmouth. At the annual Thanksgiving union service of the churches which was held in our building, there was the largest audience which had gathered for such an occasion for many years. Throughout the community there is a growing recognition of the fact that Mr. Cardall is establishing himself in the life of the city and that the Universalist society is a living organization. Gradually this fact is drawing into the life of the church some people who have come into the city during the period of the inactivity of our church and who have hesitated to identify themselves with it upon its reopening lest the movement should be only temporary. We are confident that the Portsmouth church is steadily establishing its right to a place in the church life of the city. * * **Dover.**—Here is another parish which has made good after a period of inactivity. The first year of the pastorate under Rev. Asa Mayo Bradley is drawing to a close. It has been a year of gain on every side. Bills have been paid, interest in the services of the church has been established and recognition of its existence in the city has been made evident. The church, notwithstanding its own heavy expenses which it has met without outside aid, has answered the calls of the denomination loyally and generously. The church is approaching its financial problems in a businesslike way. Under the leadership of J. Edward Richardson a budget of probable expense has been prepared and offered to the people for their consideration. The every-member canvass will take place at an early date and it is confidently expected that the people will meet at this time as they have before the calls made upon them. * * **Marlboro.**—This parish has called to the pastorate Rev. Oren E. Washburn of Manchester. He has accepted the call and is at work. Mr. Washburn has not been active in our ministry for many years. He took his theological work at St. Lawrence University, settling in the Middle West and being ordained at Stoughton, Wis., in 1894. From there he went to Pennsylvania, holding parishes at Sharpesville and at Linesville, dropping out of the ministry in 1899. Since that time he has been largely engaged in newspaper work, having come as editor of one of the city papers in Manchester a few years ago. He re-enters the ministry in a field with which he is not unacquainted. Mr. Washburn is a native of Vernon, Vt., and his wife of the adjoining town of Guilford. Their ancestors for many generations were residents of this section. Mr. Washburn likewise comes to a parish which has a long and honorable record, the people of which are prepared to respond to leadership heartily. * * **Winchester.**—Affairs are moving on in this parish with promise. The three Men's Clubs of the village have effected a union organization and are planning a busy and useful winter. The larger organization is expected to make possible more effective work. * * **Home Mission Campaign.**—We think that without doubt the Home Mission Campaign in New Hampshire has been a complete success. The returns are practically all in with the exception of the special effort made among isolated Universalists on Jan. 1. The parishes have responded as follows: Alstead $22.27, Ashuelot $3, Claremont $66.30, Concord $25 (pledges not yet returned to Superintendent), Dover $110, Kensington, $10, Kingston $10, Marlboro $265.96, Nashua $156,83, Newfields $6, West Chesterfield $6, Winchester $87, Woodsville $64. Many of these pledges are made on the three year basis, 240 shares of home mission stock having been sold which pledge a payment of one dollar a year for three years. Within a short time the Executive Board will be prepared to announce its policy for the development of home fields. * * **Loyal Women.**—In his art gallery of some of the loyal church women of New Hampshire, the Superintendent would next present the portrait of Mrs. E. S. Rounds of Dover. Most of our New Hampshire people know her. All of our people at Dover are acquainted with her. The whole denomination ought to know her. There will be a Universalist church wherever Mrs. Rounds may be. I think she could make one all alone. But she isn't the kind that believes in a one person church. She has the faculty of gathering people round about her and of getting them interested in the work. She isn't very large physically, but she exerts a wonderful influence and she is right on the job of keeping the church going every minute. She isn't, by any means, the only strong influence in our Dover parish, but she is one of the strong influences which has made an at times almost hopeless situation full of hope.

George F. Fortier.

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CHURCH MEMBERS REPORTED IN 1923

Sinking Spring, O. 6

Church News and Interests

PERSONAL

The *Boston Herald* of Jan. 3 conveys the information that Herbert F. Gunnison, publisher and vice-president of the *Brooklyn Daily Eagle*, is to be married the latter part of January to Mrs. George S. Baldwin of Brooklyn.

The Rev. Fred A. Moore has accepted a call to the pastorate of the Beacon Church in Brookline. Mr. Moore has supplied the pulpit most of the time since Dr. Conklin went to Canton, and the work is going on without interruption.

The Rev. Richard H. McLaughlin, pastor of our church in Everett, Mass., has accepted a call to the pastorate of our church in Hartford, Conn., which has been vacant since the death of Dr. John Coleman Adams.

The Rev. Henry A. Abbott of Washington, D. C., has been appointed vault clerk, Treasurer's Office, in the Treasury Department. Unable to stay in a pastorate on account of his health, Mr. Abbott has done fine work for the Washington and Baltimore churches. This recent appointment is a tribute to absolute dependability as well as ability.

California

Pasadena.—Rev. Carl F. Henry, pastor. The new church is growing into its beautiful forms, but not quite as rapidly as we in our impatient homelessness desire. Messrs. Gates and Gragg, the contractors and both devoted members of the church, are doing all that is humanly posisble to hurry the work, but so much building is being done here on the Coast that we are subject to many delays. However, we are delighted with architect and builders and the generosity of the people and we promise you that the finished product will be one of the most beautiful and best appointed churches in all this section of the country. A series of sermons on "Reasonable Faiths" has attracted a gratifying number of new people, some of whom, we hope, will remain with us. The parish has voted unanimously to make the new organ a testimonial to Dr. Everett L. Conger and Mrs. Harriet A. Conger, his widow. Mrs. Conger is still living in Los Angeles. Dr. Conger and "Father" Throop are inseparable in the Pasadena mind as founders of the church, the former serving as pastor for several years and remaining constant in his love and service until his death. Our people have given so generously to build the church that money for the organ comes rather slowly. We need $10,000, a little more than one-half of which amount is in sight. The organ builder requires about six months for making the instrument and we are eager to place the order, but are unwilling to do so until practically the entire cost is paid in or promised. Eastern friends of Dr. and Mrs. Conger can do a beautiful service to contributing to this testimonial that will not only honor them but give pleasure and uplift to thousands for many years. The church is sorrowing over the swift passing of Mr. G. W. White, a member of the board of trustees and of the finance committee that is looking after the building operations. He and Mrs. White came to us a little over two years ago and we soon took them into our hearts. They have been very helpful in our church and the sudden death of Mr. White after only two days of illness comes as a real grief. Early in life he was a lawyer and he later engaged in the banking business. After founding four banks he retired several years ago, coming from Klamath Falls, Oregon, to California. He has been a Universalist many years, but until coming to Los Angeles and Pasadena never enjoyed the privileges of a Universalist church. His love for the faith and his confidence in the church is attested by his will which, after making generous bequests to his family, names the California Universalist Convention as his residuary legatee. His son, Mr. W. N. White, and the Rev. Carl F. Henry are named as executors of the will. At this moment it is impossible to say how much the Convention will inherit; but at best it will be a very small compensation for the loss of this worthy and beloved man.

District of Columbia

Washington.—Hon. and Mrs. Ernest Roberts opened their home on N Street for a parish reception on Jan. 12 to welcome Dr. and Mrs. Clarence E. Rice and to say farewell to Dr. and Mrs. John van Schaick, Jr., who start soon on a trip around the world. At the church services Jan. 7 recognition was made of the date being the twenty-third anniversary of Dr. van Schaick's coming to Washington, and that he had served as pastor eighteen years and as acting pastor much of the time for the last five years. At a special parish meeting Dr. van Schaick was elected pastor emeritus. Dr. Rice is taking hold like an old hand, preaching strong sermons, doing effective parish work. Both Dr. and Mrs. Rice already have become very popular.

Florida

St. Petersburg.—Rev. L. J. Richards, pastor. With a settled pastor, whose efficient leadership and helpful sermons are attracting larger and larger congregations; with a substantial sum paid toward the lot on which a church edifice is to be built and the possibility of a Sunday school being established in the near future, our people are feeling an incentive to work and do their best. On Christmas Eve there was a tree and appropriate exercises were held for the children of the parish. The meetings of the Ladies' Mission Circle are largely attended. The work is for a large bazar to be held in February. This will be to raise money for another payment on the church lot. If any of our Northern friends, especially those who hav been with us years before in St. Petersbur will send us articles for sale or donations any kind, they will be greatly appreciate

Maine

West Paris.—Rev. H. A. Markley, pa tor. The officers and teacher of the Su day school gave a most delightful party t the children on Friday evening, Dec. 2 For an hour games were played, the Santa Claus came. Before the gifts we presented, all gathered around the Chris mas tree and sang Christmas songs. On of the first gifts taken from the tree was beautiful bouquet of pinks presented to th much loved superintendent, Mrs. L. Bates. Mrs. Addie Mann conducts Handwork class every Saturday afternoo The children are taught to illustrate psalm hymns and to make a poster for eac month. At present they are making scra books for the Children's Hospital. The are taught to sing, play games and to d for others. The Christmas poster made b these children is worthy of much prais Through the patient labor and loving in terest of the very efficient teacher, Mr Mann, the children are learning to becom church workers. Missionary instruction given in the Sunday school. Japan's quot has been paid. For several years an A menian child has been adopted. The Su day school of to-day gives promise of th future of the West Paris church.

Maryland

Baltimore.—Preachers for January wil be: Rev. W. P. F. Ferguson, Franklin, Pa Jan. 7; Rev. Harry A. Hersey, Muncie Ind., Jan. 14; Rev. A. E. Wilson, Cam bridge, Mass., Jan. 21; Rev. H. A. Abbott Washington, D. C., Jan. 28.

Massachusetts

Hingham.—Rev. E. A. Hoyt complete his eight years as pastor Dec. 31. Wit one exception this is the longest pastorat in the history of the parish. The work i going on. An every member canvass wil be made the first Sunday in January a last year. The men are getting ready fo a supper Jan. 18.

North Orange.—Rev. George L. Mason pastor. The pastor has passed in hi resignation, to take effect on or befor April 1 next. This will make a pastorat of over six and one-half years, followin without the break of a single Sunday pastorate of seven and one-half years ove the Unitarian church at Green Harbor Marshfield. This makes fourteen year without a break of a single week in Massa chusetts. During his stay at Nort Orange he has been able to preach throug the local press of Orange and Athol to a audience of thousands. The annual Leve is held Jan. 25 and 26.

Marlboro.—Rev. Paul Harris Drake pastor. On Sunday evening, Dec. 10, th pastor spoke before the Unitarian Y. P R. U. at Northboro on "What Are W Here for?" Our Christmas observance began Sunday afternoon, Dec. 17, with th

antata, "Bethlehem." The Sunday school hristmas party was Saturday, Dec. 23, ith games, stories and a beautiful tree. concert and pageant, "The Christmas ymbols," were given Sunday, Dec. 24.

Newtonville.—Rev. Clifford D. Newton, astor. The anniversary bazar was a reat success, netting $464.57. The Christmas celebration was a happy one. About fty were present at the tree exercises. he pageant on Sunday afternoon was ery pleasing. The Christmas music by e augmented choir and the pastor's ermon at the morning service Dec. 24 ere excellent. The collection was unsually large.

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. hree series of discourses by our pastor ave proved to be of special interest to hose in attendance and the reports in the aily papers have called forth most favorble comment. The first series was "Four Modern Miracles;" the second "Four Great Affirmations," and the third, "The Beatitudes Amplified, Interpreted, and Applied." Dec. 31, Mr. Ashworth with ur choir broadcast a service from the *Capitol News* station, using for his sermon The Beatitudes Amplified." The Christmas fair held by the ladies of the church rought forth over $300 and was one of the ost successful fairs held in recent years. ll worked faithfully under the leadership f Mrs. H. H. Pulver and everybody came ut smiling. The Sunday school gave an ntertainment in the form of n pageant nd Christmas tree. The pageant porayed the shepherds, the angelic choir, Mary with the Child, the Star and the Wise Men, etc., and reflected great credit upon ll who took part. The tree with its decortions and Santa Claus with his numerous ifts occupied the center of the stage as e program was brought to a close. The nances of our church are in good shape nd the spirit of the people is fine.

New Hampshire

Manchester.—Rev. Arnold S. Yantis, astor. The Ladies' Union in this church an organization which lives up to its eputation for doing big things in a big ay. Final returns from the annual sale eld just before Christmas show a profit of 1,051. Mrs. George A. Priest is the capble president, and she is surrounded by a ody of workers of which any church might e proud. Every year they give hundreds dollars to the trustees for current eeds, and they have assumed the expense r some improvements to the church roperty now being made.

Nashua.—Rev. W. H. Morrison, D. D., astor. At the union Thanksgiving serves in the city the pastor of this church reached the sermon. Christmas was a elightful occasion to young and old. began with the annual sale and supper articipated in by all the organizations of e church, and one of the most successful the history of the church. Friday evening before Christmas day the church school held its Christmas party for the young people, a very delightful occasion with two heavily laden Christmas trees and a live Santa Claus to give out the presents. Mrs. Sadie Morgan Mercer, formerly connected with the General Sunday School Association of our Church, makes her home in this city. She is president of the Universalist Sunday School Association of this state and is in great demand not only by our own churches but by the churches of other denominations throughout the state. This church lately has met with a great loss in the death of Mr. F. W. Maynard, one of its oldest and most faithful supporters. For fifty years he has been connected in some way with its activities, always willing to give and to help.

New York

Binghamton.—Rev. Charles E. Petty, pastor. For a year this parish has been following a plan similar to Dr. Tomlinson's for the morning service, with two modifications. After the offertory the juniors have a seven-minute sermon, at the end of which we have a hymn and the juniors go to their study. At the close of the sermon we have another hymn and the benediction. That brings us up to 11.45. We then have a half hour of study for the adults. We then are all ready to go home together. Our mid-week feature is to have a covered dish supper together at 6.30. The Ladies' Aid can meet, or Mission Circle, in the afternoon. All committee meetings may come this evening. At 7.45 we have one hour's study on the reconstruction now going on in Religion and Ethics. Questions are answered and discussion goes on apace.

Fort Plain.—Rev. Herbert Frank Moulton, pastor. The oldest member of our church, Mrs. Maria A. Devoe, was ninety-nine, Jan. 11. She is able to sit up and walk a little. She reads the *Leader* every week and has for years, beginning as a girl. This is what she says: "I think the *Leader* is better than ever."

Middleport.—Rev. E. H. Carritt, pastor. The Middleport church has had two big events to start the winter season. On Dec. 6, the annual sale and supper was held in Social Hall, and $255.27 was cleared. On Saturday afternoon, Dec. 23, a Christmas party was held in Social Hall for the Sunday school. There was a program of carol singing, a short devotional service, and recitations by a number of the primary class. Santa Claus visited the party, and the committee and the superintendent then distributed the presents from the tree. Light refreshments were served. On Sunday evening, Dec. 24, the pageant, "When the Star Shone," by Lyman B. Bayard, was presented by thirty-three characters in the church. The pageant was the most beautiful thing ever given in Middleport. The setting was a wonderful piece of art. The scenery was painted by Mr. Carritt, who is a natural artist. The costumes and the directing of the pageant were in charge of Mrs. Carritt, who was also the soloist. Many people were turned away, unable to gain entrance. The pageant was repeated Sunday evening, Dec. 31. Mr. and Mrs. Carritt were presented with a substantial purse of money from the parish as a Christmas gift. The Sunday school furnishes flowers for Christmas and Easter Sunday and then they are distributed to the shut-ins and those that are ill. Christmas Sunday Mrs. Harriett Spalding gave to the Sunday school a gift of $5.

Ohio

Mt. Gilead.—Rev. Sara L. Stoner, pastor. The Christmas anniversary was observed on Sunday, Dec. 24. The pastor delivered a sermon at 11 a. m. on "What Is the World Doing for Christ?" In the evening, the Sunday school had charge of the program. Superintendent W. F. Wieland conducted the devotional exercises, after which the children gave a number of recitations. Mrs. Stoner told the boys and girls the fable of "The Oak Tree and the Vine," following which she entertained the older people with a reading entitled "Dialogues of the Soul," by Arthur B. Rhinow. The church was beautifully decorated, and Santa Claus delighted old and young by his generous supply of candy, fruit and gifts. The Sunday school voted $5 to the Near East Relief Fund. The pastor and Sunday school contributed some furnishings to the Boys' Dormitory at Camp Hill Industrial Institute.

Eaton.—Rev. T. M. Murray, pastor. The Sunday school gave a fine Christmas playlet entitled, "Christmas Symbols," before a full house. Every member taking part had been carefully trained so that the exercises moved on with the greatest ease and beauty. Some of the laymen and laywomen brought wood and carpenter tools to the church, fixing a pretty structure representing a sheep fold with a large gold star on top and a powerful electric light behind it. This was a symbol of the Star of Bethlehem. After the exercises an offering was taken for the Near East Relief. Ten dollars clear was donated by the worshipers. Too much praise can not be given to this little Sunday school for the splendid manner in which they put these exercises over. Practically the entire church co-operated to make the playlet a success.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. Interest is now centered on raising funds to erect the new building. The pledges and gifts have reached a total of about three-fourths of the amount required. The plans provide for an edifice costing $75,000. The parishioners, young and old, are now selling bricks at ten cents each, and the bricks are being bought by friends from Maine to California. Thanksgiving was properly celebrated with the giving of dinners to poor families in the city. The offering amounted to $123. There was the usual giving of vegetables,

fruit, etc. At the union Thanksgiving service of Universalists and Unitarians, Rev. Fred C. Leining delivered the sermon. The Christmas sale Dec. 7 and 8 gave a splendid profit to the auxiliary bodies. For the second evening's entertainment, the Y. P. C. U. presented the comedy, "The Old Maids' Convention." The Sunday school had charge of the evening service on Dec. 24, giving "White Gifts to the King," which has now become an annual affair.

Providence, First.—Rev. R. R. Hadley, pastor. At our annual community Christmas party for children, Dec. 22, we entertained seventy-five guests, besides the members of our church school. Attractive invitation cards were distributed through the District Nurses and the Providence Society for Organizing Charity. Christmas Sunday the musical program was especially fine. At the vesper service the chorus choir gave the cantata, "The Christ Child," by G. H. Knight. Our church school gave the General Sunday School Association pageant, "Christmas Symbols," and a generous offering was received for the Near East. The New England Get Together was a real inspiration to all our people. Some said it was the most promising group that has gathered in our church in many a day. The Housing Committee had its hands full, but, thanks to the careful preparations under the direction of the chairman, Mrs. Niebels, all our guests were well housed. We like the get together spirit and every one in Providence says, "Come again."

Harrisville.—Rev. Arthur M. Soule, pastor. Christmas Sunday morning our pastor preached on "Waiting for the Christ, or the Joy there is in Service." In the evening a candle-light service arranged by the church organist, Earle B. Robinson, was held. This included congregational singing and selections by a ladies' quartette. Mrs. Osler and Mrs. Vogel from the Pascoag Baptist church rendered solos and the pastor gave a short talk on "A Determined Allegiance." During the evening the only lights were those furnished by the two hundred or more candles on the tops of the pews at each end and about the windows and on the pulpit and platform. The Sunday school enjoyed a Christmas tree and entertainment on the evening of Dec. 27. A group of the young people gave a short drama appropriate to the season. Besides the bags of candy and pop-corn that were passed around, the committee served cake and ice cream. A "watch night" service was held in the church Dec. 31. From 9 to 10 o'clock the pastor gave the lantern slide story "Over the Hill," after which a social hour was enjoyed and refreshments served. The closing period was devoted to congregational singing and a different sort of candle-light service from that held at Christmas. At this service the church lights were on until the last ten minutes, and then were put out and only the rays of light from one candle supplied the light for the church. Twelve young ladies standing in front of the pulpit were each given a lighted candle, the light being taken by the pastor from the large candle. The twelve young ladies, each representing a month, were sent forth after a verse appropriate to each month had been repeated by the pastor. The people of the congregation were standing against the walls of the church with candles in their hands. Each young lady carried a lighted candle from which the people in turn received their light. The service closed by all singing "Blest be the tie that binds." A go-to-church campaign is on in town, commencing with the first Sunday in January. The second Sunday an exchange of pulpits was in order. Rev. John A. Harding, of the Pascoag Free Baptist church, was scheduled for our pulpit and our pastor was sent to the Bridgeton Methodist church.

Vermont

Concord.—Rev. C. F. McIntyre, pastor. Christmas this year presented a new feature in this conservative village. The customary church exercises were given up and the town joined in a community Christmas tree service in the town hall. The cantata, "A Joke on Santa Claus," was given by about seventy children to a crowded house and elicited frequent applause. Good music was rendered by a male quartette. Many remarks were made to the effect that this was the best children's exercise ever presented in Concord. Our annual fair was unusually successful, the receipts being over $200. An entertainment given by the ladies, assisted by a male quartette, was especially attractive. The men of this parish serve two suppers each year. Their recent chicken pie supper was well patronized, the net being $60. Considerable repairs have been made on the interior of the church. Quotas have been paid and $12 given to the Japan mission. Taken all in all the year 1922 has brought prosperity to this church.

Rutland.—Rev. A. J. Torsleff, pastor. Reports made at the annual parish meeting Jan. 2, showed each department of parish life in good condition. The Ladies' Aid had an especially fine report. The pastor also made report of his activities during his pastorate, which began Oct. 8. He prefaced his report by congratulating the parish on the fine showing of the year just closed, particularly since it included five months when they had no minister. An important matter for consideration was the remodeling and improvement of the basement. The estimated cost was about $2,500. One member of the special committee just appointed to carry out necessary plans called for a "show-down" of those present. Result—$1900 in less than ten minutes. The pastor urged effort to raise $1,000 more in the parish at large, and make other needed repairs. He had faith they could raise $3,000 for the home church, when the parish quota among the Rutland churches for Near East Relief was $350 and in response to the pastor's call for $500 the contribution has reached $496, leaving the Universalist as the only local church to go "over the top." The finance committee made its report of pledges in support of the church, and the president of the trustees said he was sure it was the largest amount pledged for annual budget in the history of the parish.

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A UNIVERSALIST VETERAN

In an article in the Schuyler, N. Y., *Chronicle*, Captain Lyman Ballard of Falls Church, Va., pays a tribute to his friend Harlan Brittan of the 35th New York Regiment, the regiment to which Captain Ballard belonged:

"At this time I joined the 35th Regiment. We remained at Falls Church, drilling and picketing, until April, 1862, when we marched to Fredericksburg, thence back and forth across Northern Virginia. If hard and exhausting marches could have won the victory, we should have won hands down in the summer of '62; but we had yet to learn the real meaning of war. We were the rear guard of the army in Pope's inglorious campaign and the Rebs hit us sharply at Rappahannock Station. There on the 22d of August we acted as support for our batteries, which were hotly engaged. We were lying on the ground, and most of the enemy's shells went over us, but one came down beside of Brittan. It tore his trousers and bruised his leg but did not seriously injure him. You may imagine how we crawled or rolled away from that shell, but Brittan jumped up, grasped the shell and running a few paces to the rear threw it into an open ditch. This was the bravest act that I have ever witnessed. When Brittan was chided for what we termed foolhardiness, for had the shell exploded in his hands he would have been torn in pieces, he replied, 'Well, boys, I thought that it might better kill me than to blow up half the company.'

The beginning of January is not too soon to remind our readers that Memorial Day will soon be here. All that love and gratitude can do for these survivors of the Civil War, we must hasten to do while they are still with us.

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A NEW FORCE FOR USE IN THE CHURCH

The National Non-Theatrical Motion Pictures, Inc., of 130 West 46th Street, New York, has just completed a $3,000,000 moving picture of the Story of the Bible divided into fifty-two one-reel films. This series of pictures was made on original locations in Palestine and Egypt and was directed by men who had carefully studied the Scriptures for the customs and spirit of the times. Some of the scenes are said to have enlisted the services of eight to

ten thousand people and the costumes and settings are not only accurate in detail, but magnificent. Intelligent use has been made of the flood of light thrown on Bible times by the startling discoveries made by scholars in interpreting the old manuscripts or in excavating in Bible lands.

In addition to this sequence of Bible Stories the National Non-Theatrical Motion Pictures, Inc., whose motto is "Clean Movies for Clean People," now has 1,300 films on educational and industrial subjects —travel reels, comedies and dramas with clean, wholesome stories for entertainment, natural history subjects, camping, hunting and fishing pictures and exploration. Far-reaching plans for more pictures along these lines are under way. The stage caricature of the missionary, for instance, is to be replaced by the real thing. We may hope to see the Yukon hero, wiry and weatherbeaten, as he hits the trail behind his dog-team from 3 a. m. to 11 p. m. with the mercury at fifty degrees below. Then there is the college trained surgeon in India, plowing through the dust and stifling humidity in his little Ford. Missionaries as they really are will make good moving picture heroes.

The value of such pictures for use in the educational activities of the church can not be overestimated.

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A WORD OF WARNING

One of the Greater Boston ministers reports that a man pretending to be a returned and gassed soldier, with a wife in the hospital, has been visiting our Greater Boston church folks and asking for aid. In every case he claims to have been at some previous time an attendant of the church with which the person solicited is now connected. Associated Charities officers have looked up this particular man and report against him.

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NEW ENGLAND GET-TOGETHER

Where is that ancient cynic who, in sundry times and places, has affirmed that young people are not interested in church affairs? Next time take him to the New England Get-Together of the Y. P. C. U. If he keeps up with the whole program he will have to confess that in church affairs these youngsters can go some.

The pilgrimage to Providence this year was pronounced by all "the best ever." It was just one glorious meeting after another. Some of the local people insist that most of the delegates were so full of "pep" they would not take time to sleep. It is rumored that one at least who stole away for this unseemly purpose, woke up to find the mattress sliding away from him, and without any further ceremony he was turned out to answer roll-call for the next number on the program. Nobody came to Providence to sleep, not a bit of it!

Things started Saturday afternoon, Dec. 30, just as soon as the reluctant New Haven train from Boston unloaded its consignment of eager delegates, and the program was followed on scheduled time right through the three days. The First Church committee had made careful preparations to handle the crowd and all were well looked after.

The Group Conferences were divided into three sections covering Union Methods, Leaders Conferences and Junior Unioners. An excellent demonstration was given by the Woonsocket Juniors.

When supper was announced there were over two hundred all ready to confer over the satisfying menu prepared by the ladies of the church. Anson Wheelock, the Rhode Island president, presided, and a graceful welcome to Providence was voiced by the president of the First Church Union, Miss Mabel Sauer. Dr. Lowe, who happened to be in town, dropped in for a friendly visit. He said, when called on for a word of greeting, "The Universalist Church of to-morrow is here, for you are that Church." Dr. McCollester certainly earned the enthusiastic applause which followed his lucid and youthfully enthusiastic handling of his topic, "Young People in the World To-day." Let it be recorded that he drove home the clinching points of his message and was through ten minutes before the party was scheduled to adjourn to the dance hall. When young himself he must have learned that brevity is the soul of youth, and some others.

It was the work of a few moments only to transfer the party from the church to the beautiful hall of the Providence Plantations Club, and of course the young folks all had a good time. The hostesses were Mrs. Fred M. Ralton, Mrs. John Smith Lowe, Mrs. Fred C. Leining, Mrs. Henry I. Cushman and Mrs. Rubens Rea Hadley.

Every one was up early Sunday and on hand promptly for the morning service of worship and communion. The Get-Together sermon was delivered by the pastor, Rev. R. R. Hadley, and the pastor *emeritus*, Rev. Henry I. Cushman, conducted the communion. It was altogether a beautiful and an impressive service.

Conferences and discussions followed in the afternoon and the demonstration Y. P. C. U. devotional meeting at six o'clock was finely handled by Miss Slaughter of Haverhill. Immediately afterwards the delegates made a short pilgrimage up Cranston St. to the Church of the Mediator for the evening Mass Meeting. The pastor, Rev. Fred C. Leining, presided and a beautiful devotional service was conducted by Dr. Lowe. The address of the evening was delivered by the president of the General Sunday School Association, Dr. Huntley, who made an impassioned appeal for the get-together spirit between the allied organizations within the Universalist Church.

Monday forenoon saw the closing group conferences, which included an enthusiastic discussion of the Muncie Convention. A pleasing feature of the informal luncheon was the greeting from the national president, Ernest Jones, who gave an interesting outline of the recent board meeting at Muncie.

Then the weary but happy delegates wended their way homewards with a new consciousness that all together they could get together and, though scattered, stick together, "for Christ and His Church."

R. R. H.

* *

ASSOCIATION OF THE LARGER HOPE

Weather conditions were fine but roads in spots very bad, but four of the six churches were represented at the Association held at the Hopewell, N. C., church Friday, Saturday and Sunday—the last of the year.

The matters discussed were Sunday School and Young People's Work, the plan of church budget for church support, envelope system, and the circulation of literature and making of missionary appointments to extend knowledge of the faith.

One neighbor, not a member, said, "My wife is a Methodist and our children have never before been out of Sunday school, and now they have lived here a year—they are ready to come, five or six of them, every Sunday if you will hold the school." It was made plain that the only problem was the will of our people to meet and to teach those who would come. The discussions will be fruitful we think for much good during the coming year.

The following officers elected: President, Mr. Jem Robinson of Red Hill church, P. O. Clinton; vice-president, Mr. M. W. Sutton of Outlaws Bridge church, P. O. Seven Springs; secretary, Mr. Earl Matthews of Clinton; treasurer, Mr. F. F. Daughtry of Oak Grove, P. O. Newton Grove. The next quarterly meeting will be held on or near the first of April and in rotation will fall to Oak Grove unless the committee is requested to make some change.

* *

OUR CHRISTMAS PARTY

The following letter has been received from the social worker of the Family Welfare Society of Boston through whom the Publishing House got in touch with the families who were the guests at our Christmas party:

My dear Miss Andrews:

I am writing to again thank you for your kindness in giving six of our families such a happy time at Christmas. There was so much to do the day of the party geeting people ready to go home that I did not half tell you how much we, as a society and especially our West End District, appreciated your wanting to get in touch with us and include our families. Only yesterday in reporting to our Conference here the Christmas activities, I had a chance to tell about the party, about the

decorations, and all the little personal touches that I know took time and thought, and which meant so much.

To me it was a great joy to see the mothers as well as the children expanding under the influence of such an atmosphere. Yolande's mother had never been to a party before. As for little Octavio—he was a different child with so many boys to play with, and so much attention! It was easy to see that you had left nothing undone that would make for their happiness.

Through you may I thank the others who helped make such joy possible? It was a revelation of the Christmas spirit, and the memory of it will outlast Christmas day.

With best wishes for your New Year, I am very sincerely and gratefully yours,

Emily N. Hoxie.

* *

DENOMINATIONAL CALENDAR

Jan. 25. Public meeting of the W. U. M. S. of Massachusetts, at Malden, Mass.

* *

Notices

GENERAL CONVENTION TRUSTEES MEETING

The regular meeting of the Board of Trustees of the Universalist General Convention will be held in New York City, Jan. 16-17, 1923. All matters of business to be presented to this meeting should be in the hands of the Secretary immediately.

Roger F. Etz, Secretary,
176 *Newbury St., Boston, Mass.*

* *

PUBLIC MEETING
Massachusetts W. U. M. S.

The second Public Meeting of the year, under the auspices of the Woman's Universalist Missionary Society of Massachusetts, will be at the Universalist church in Malden, Jan. 25, 1923. This is the last meeting of the season for Boston and vicinity, the next being in Orange, the last at Orleans. Please plan to attend, if possible—a full program has been prepared, covering much of the work.

Mary E. Nye,
State Chairman.

* *

IOWA FELLOWSHIP COMMITTEE

A letter of transfer has been received from the Ohio Convention of Rev. Edward A. Lewis of Osage, Iowa, which has been approved by the Iowa Committee, and a letter of transfer has been granted by this committee to Rev. A. W. Altenbern of Junction City, Kan., to the Kansas Convention.

O. G. Colegrove.

* *

DOOLITTLE UNIVERSALIST HOME FOR AGED PERSONS, INC.

The annual meeting of the Corporation will be held at the Home in Foxborough, Mass., on Wednesday, Jan. 17, 1923, at 2 p. m. Each member of the Corporation shall be entitled to one vote either in person or by proxy, provided his dues are paid in full to the date of said meeting. At this meeting ten members shall constitute a quorum.

Leroy W. Coons, Clerk.

* *

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I want two young preachers for work in the Mid-West District. Must be somewhat experienced, and live wires. Either single or married men acceptable. Churches will pay $1500 to $1800. Address Rev. Luther Riley Robinson, 6010 Dorchester Ave., Chicago, Ill.

Obituary

Mrs. Sarah D. Perley

Mrs. Sarah D. Brettun Perley passed out of this earth-life into the Unknown on Dec. 16, 1922. She was born at Livermore, Maine, Dec. 3, 1838, the youngest daughter of William H. and Deborah W. Brettun, and was married to Samuel F. Perley in 1865. With the exception of a few years spent in study at Westbrook Seminary and with relatives in Bangor and Boston, her entire life was passed at Livermore, and its good influence will go on forever.

She was helpful, devoted, consecrated, as a wife and mother; true and valued as a friend; a noble, generous woman, whose constant aim it was that her good deeds should not be known.

The community is richer in enduring things because of the life she lived; and the church which in former years she loved and served has long missed the aid she rendered. Her life was one of rare helpfulness, of the unselfish giving of herself and what was hers.

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The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

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Crackling

When coming to town last night at the bridge near E. Cronk's home the omnibus caught fire. Luckily there was only one passenger besides the driver who had time to get out.—*Booneville correspondence of the Utica Observer-Dispatch.*

* *

Shopwalker: "She complains that you didn't show her common civility."

Shop Girl: "I showed her everything in my department, sir."—*Arkansas Utility News.*

* *

"The road to the police court," mused the motorist, "is paved with good pedestrians."—*The Passing Show (London.)*

* *

"What do you plan to make of your boy?"

"We are going to get him a place with the Housing Commission, as soon as he is old enough. Some day he may be able to find a house for his parents."—*Die Muskete (Vienna).*

* *

Edison complains that college men lack imagination. Some professors correcting examination papers might be able to check him wrong on that point.—*Beloit News.*

* *

Many a man thinks he is overworked just because he takes all day to do a three-hour job.—*Baltimore Sun.*

* *

FOR SALE—A good place to live and have 5 families. Very nicely situated, always rented, good investment, don't let it go by.—*Classified ad in the Watertown Times.*

* *

Wish K. K. K. stood for Koal Kar Koming.—*Brooklyn Eagle.*

* *

If the Ku Kluxers had any real business sense they'd rent out the backs of those white costumes they wear for advertising purposes.—*New York Tribune.*

* *

The two richest men in the world make motor cars and sell the gas for them, but the people maintain the emergency hospitals.—*Charlestown Gazette.*

* *

He: "Would you accept a pet monkey?"

She: "Oh, I would have to ask father. This is so sudden."—*Phoenix.*

* *

Borah says Clemenceau is responsible for conditions in Europe. Mr. Borah, meet Mr. Hohenzollern.—*Winnipeg Free Press.*

* *

Student (hastily accosting a mate of his): "Calvin, there are a couple of creditors close to my heels."

Fellow Student: "Quick, run into the savings-bank over there. Nobody will think of looking for you there."—*Minnesota Foolscap.*

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